The ROSICRUCIAN MAGAZINE

Rays From The Rose Cross

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Important Effects of World War II

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SEPTEMBER
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OCEANSIDE, CALIFORNIA, U. S. A.

The

ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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All That the Father Hath

By Florence E. Greenwood



ALL that the Father hath is mine—mine, because I am a part of that all-encompassing Life which pulsates in every atom.

ALL HEALTH is mine if I keep His laws, which are nature's laws, and use my body only as my servant to do my will, never letting it have dominion over me.

EMOTIONAL HEALTH is mine if my emotions are quickened only at the touch of good.

SPIRITUAL HEALTH is mine if my reach toward God ever exceeds the limits of my immediate comprehension of Him.

ALL HAPPINESS is mine to the extent that I do not seek it. No environment is perfect in itself; but every environment, every circumstance, is perfect for me if I use it as a means of growth. Nothing is too small, nothing is too sordid, nothing so seemingly disastrous that I cannot use it triumphantly. So shall I always live creatively, and learn the right use of pain as well as of pleasure. I shall know that *living,* alone, constitutes the happiness of life.

ALL PROSPERITY is mine until I attempt to build a wall about my possessions. Knowing that I possess all only as I care to own nothing, can I demand that life shall give to me in the measure that I give to life.

ALL GOOD is mine if I realize that what is true for me is true also for every living creature; for "all are but parts of one stupendous whole, whose body nature is, and God the soul!"

The Current Outlook

[From the Rosicrucian Viewpoint]

Important Effects of World War II

By Joseph Darrow

WE are in the midst of the most destructive war of all time, and there are innumerable theories and hypotheses as to what the net result of it all is to be. Certain sects are thoroughly convinced that World War II is Armageddon, and that it presages the early end of the world as we know it. What do the Rosicrucians say about this? Another important question is whether World War II is going to result in the destruction of civilization or the recreating of it; whether it will mark the end of the present age, or whether it is merely clearing out useless debris in preparation for a wider, freer, and more humane Age to follow.

Is This Armageddon?

An article appeared in the *Los Angeles Daily News* some time ago entitled, "On the Record," by Dorothy Thompson, which sized up the situation very well. It was devoted to an examination of the effects of the "Anglo-Saxon revolution proceeding in evolutionary form, together with a constant flow of contacts between Britain, the United States, and the Soviet Union." We quote:

"This war is not destroying civilization. It is recreating it. It is shattering buildings, but it is also testing in a fiery furnace all social habits and political and economic institutions and modifying them at breath-taking pace. . . . This unique war, that invades every phase of life, is the greatest purge in human history, and with all its destruction and misery it is blasting windows into minds as well as glass into the streets. It is causing things to be done that the intelligence of the few long ago recommended, but that never would have been done had not imagination and intelligence become wedded by a shotgun marriage to the ultimate necessity—survival.

Breaking Up Crystallization

"To take a few examples: it is decentralizing industry, breaking up cities, deconcentrating populations. It is conjoining the education of children with their care and feeding. . . . It is welcoming fresher and younger blood of all classes into the offices of the state; it is shattering a financial system that keeps production bound and gagged. It is releasing the hitherto hardly tapped energies and emotions of women into social organization and service. It is making the scientist into a priest and the priest into a minister."

It would seem that if the war can be brought to an end before the constructive phases of it have degenerated into wanton destruction, then it will have promoted some of the important objects of evolution. And the present outlook is that the end of it is more or less definitely within sight.

One of the basic objects of evolution is the breaking up of crystallization in man's bodies or vehicles so that the Spirit can shine through and gain added consciousness in matter. The experiences of soldiers on the battlefield and of many civilians behind the lines certainly are such as to break up crys-

tallization with a vengeance, as we can readily appreciate when we read some of the descriptive articles and stories about war experiences appearing in the papers and magazines. The thoughts of a multitude of men are being projected forcibly into new channels, which is wearing new grooves in their mental and emotional bodies. It is taking them out of the rut in which they may have been traveling for a long time, and is giving them a new perspective on life.

Mankind need not have gone through this terrible experience if it had been wise enough and strong enough to direct its life into more righteous channels in the years and decades immediately preceding the war. But the human race had become too immersed in materialism, it had quite largely lost sight of the spiritual nature, origin, and object of the universe. It had become quite convinced that materialistic science and a materialistic and more or less heartless exploitation of industry was the main thing and quite all right. Materialism was the great stumbling block. Physical science is good as far as it goes, but it must be spiritualized and adapted to promoting the real objects of evolution or else it will become a menace.

THE MENACE OF MATERIALISM

Again quoting Miss Thompson: "The war," she says, "is compelling radical readjustments in the relations between management and labor. It is humanizing work by making all work serve essential social purposes. It is democratizing the aristocrat and ennobling the democrat. It is bringing about the revolution of humanism, socialism, and freedom. Or, if you like, of fraternity, equality, and liberty. . . . The Anglo-Saxon revolution is a revolution that transcends and breaks down classes—that also transcends nations and nationalism."

Nationalism, say the Rosicrucians, is something that has to go before the Age of Universal Brotherhood can be ushered in. Nationalism is based upon the regime of the Race Spirits, one of which is in charge of the evolution of each of the races of the world with the exception of the United States of America. But nationalism breeds separateness, selfishness, and international strife and war. The regime of the Race Spirits has been necessary in evolution up to the present time, but their influence must begin to wane if the brotherhood of man is to flower into reality.

Now let us examine for a moment the question as to whether we are close to the end of the world as we know it, and the end of material civilization. Certain sects, notably the Seventh Day Adventists, are confidently expecting the end of the world and the return of Christ now at any time, and the raising of the righteous dead to be with Him forever in the millennium. They were equally certain, however, just a century ago in 1844, that this same thing was to happen, and it has been a matter of much disappointment to them that it has been so long delayed. Showers of meteors that occurred at that time and in the years immediately preceding were hailed as a sure sign of the end.

WHEN EXPECT THE END OF THE WORLD?

But according to the Rosicrucian philosophy the present phase of material evolution will not end until after the expiration of the present Aryan Epoch and we enter the Sixth Epoch which follows. We are now living in the time of the fifth Aryan Race, in which the Anglo-Saxon-Teutonic peoples are the leaders in Europe and the United States. There are to be two more races in the Aryan Epoch which must be evolved and run their course before we come to the end of that Epoch. The *Cosmo-Conception* says:

"When in the course of a few hundred years the Sun, because of the precession of the equinoxes, shall have entered the sign Aquarius, the Russian people and the Slav races in general will reach a degree of spiritual development

which will advance them far beyond their present condition. . . . From the Slavs will descend a people which will form the last of the seven races of the Aryan Epoch, and from the people of the United States will descend the last of all the races in this scheme of Evolution, which will run its course in the beginning of the Sixth Epoch."

There are approximately seven hundred years yet to go in the Piscean Age, and the Aquarian Age which will succeed it will occupy a period of twenty-one hundred years. Quite possibly the advent of the Sixth Epoch and the return of Christ might occur somewhere around the beginning of the Capricornian Age, when the Sun by precession enters Capricorn about twenty-eight hundred years from now. Regarding this Max Heindel says in *Rays from the Rose Cross,* November 1915:

"It is absolutely preposterous and a mark of ignorance for anyone to predict that the coming of Christ will take place at a certain specified time. Perhaps it is even presumptuous to guess at the approximate time of the Second Advent. But the writer has the idea that as the precessional cycles, so far as they are connected with the evolution of man, seem to commence with the Sun's entrance into Capricorn, there may be a development at that time. If that is correct the Advent cannot take place for at least three thousand years."

THE COMING SIXTH EPOCH

According to this, and in spite of World War II, we need not have any apprehension as to the end of the world in its present form in the near future. When we enter the Sixth Epoch, known as the New Galilee, the world as we now know it will actually come to an end. Although evolution then will still be progressing on the Earth, it will be in the etheric region of the Earth and not the physical region, and we shall be living in etheric instead of physical bodies. That will be the time when those who go forward in evolution will, as stated in the Bible, "be caught up to meet Christ in the air." That is the time to which the Adventists are looking forward so eagerly, and which they think is much nearer at hand than do the Rosicrucians.

Celestial phenomena and physical cataclysms may be considerably in evidence in the not distant future, and more or less during the centuries yet to elapse before the Second Advent. Max Heindel stated in his writings over twenty-five years ago that he had been watching the formation of the archetype of a physical cataclysm that would extend across the American continent diagonally from Maine to Southern California, and at the rate at which it had been maturing during his observation he judged it might materialize somewhere around 1950. This, when it comes, will be a tremendous thing, and it will be hastened by the destructive nature forces set into operation on the invisible planes by the present war. Conceivably this cataclysm might be of such an extent as to divide the American continent into two separate parts. However, we have no exact information about this. When it occurs there will be plenty of religionists who will hail it as the end of the world, but we know that according to the best evidence the end will still be a long way off.

CATACLYSMS AND THE END OF THE WAR

When will the present war end? No one can say definitely, but we do know that peace must be declared between the Race Spirits on the invisible plane as a prelude to peace in the physical world. The Race Spirits are on the way out, and their regime in evolution will come to an end at approximately the time of the Second Advent of Christ in the Sixth Epoch. In the light of all the above we feel we have a right to take an optimistic instead of a pessimistic view of World War II and the conditions which we find in the world today.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

The Psychology of Happiness

By LEON PATRICK, D.O.,M.D.

NO man who loves his kind and whose heart is knitted in with the interests of his fellows can escape depression so long as things are going ill with others, even though things go well for himself. On the other hand, so long as his fellows are making substantial gains in wisdom and happiness, the individual rejoices with them and is glad.

Such is the psychology of happiness. Happiness is never selfish. In no other way can the individual attain his own happiness than that which leads to the common happiness of all.

Man is no mere pleasure mongerer; hedonism is taboo; duty is always higher than delight. Nevertheless, the desire for happiness has a certain divine sanction, in that whoever in his pursuit of gold, offices, and honors moves along a divinely appointed path, of necessity achieves another reward and finds himself in possession of happiness. The universality of the desire; the fact that this instinct for happiness is as deeply embedded in man's nature as the instinct of life itself; the inner glow that accompanies all right conduct; the restlessness that follows all wrong doing—are other proofs that the soul of man was made for joy and good cheer. God has ordained that every act of obedience to His laws lends strength and resonance to those chords that vibrate to joy. Prov. 29:18, "He that keepeth the law, happy is he."

Life is a school; labor and sorrow, victory and defeat toil together as teachers; but happiness is the graduating point. Even of Him whose name is above every name, it is said that for "the joy" that was set before Him He endured His cross. If righteousness, therefore, is the supreme end and aim of life, happiness is the reward thereof.

"Rejoice and be exceeding glad, for great is your reward in heaven." (St. Matt. 5:12) If happiness is the reward of righteousness there, it should bless the children of rectitude here. Life is of greater importance than the life work. Therefore, happiness is a pursuit to be followed as tirelessly as the pursuit of wisdom or of one's vocation. He who seeks to do God's will first, who puts duty before pleasure, and ranks others before himself, cannot escape the glow of happiness that comes from the sense of God's approval.

The art of living justly and kindly with one's fellows, then, is not more important than the art of maintaining for oneself the sense of joy and victory over life's troubles. The duty of self-denial is not more imperative than the duty of delight. The time has come for the Christian church to teach all its

people that abiding happiness is not simply a possibility, but a duty; that worry is a poison and happiness a medicine; that fretful people lower the level of life, breed disaster and confusion.

The intimate relation between happiness and all noble work implies the duty of happiness. Experience shows that unhappiness invents no tool, doubt and fear win no battles, discontent and wretchedness sing no songs, write no poetry.

That his work may be more outstanding and the more enduring, man is commanded to practice happiness, and amidst all the conflicts and vicissitudes of life to maintain the sense of joy and victory. Whatever event, therefore, that lessens man's happiness may lessen his usefulness, and weaken his work.

Not by chance, then, is the love of happiness woven into the very fibre of man's being. The heart must sing while the hand works, if good work and permanent is to be done. Of necessity, now, as in that far-off era, the morning stars must sing together, and all the sons of God shout for joy. Hence, the proverb—Happiness is the grace that man says to his God.

A laugh is worth a hundred groans in any market.
—Charles Lamb.

Men become happier when they realize that Nature is their partner and coworker in every enterprise. And since every day and every night brings a thousand new messages from this unseen friend, it seems strange that any man can ever know loneliness, gloom, or depression.

Nature ministers to our happiness in no uncertain terms. Therefore, do I praise the Father of Happiness, Him who made the unending cycle of loving and living, of beasts and birds, and insects, and the spirits of men, and bathed them all in gladness.

Happiness is largely a matter of habit. Abe Lincoln hit the nail on the head, with his usual accuracy, when he said, "I have noticed that folks are generally about as happy as they have made up their minds to be." There may be something in circumstances. There may be something in temperament, in your natural born disposition. There may be something in astrological aspects. Still many are happy under distressing conditions, and many others are joyful with an afflicted Saturn. It's habit. You'll never be happy unless you want to be.

Religion ought to produce happiness. So ought philosophy, and money, and fame, and love, and work, and success. Only they do not always do so. For happiness is not a gift, not even Heaven's. It is not what somebody else does to or for you, not even God. It is what you do to and for yourself, that counts.

Happiness is an art, not a science. A science you can learn from a book, as anatomy. An art you have to learn by doing, as the practice of medicine. So devote some time each day to "setting up" exercises in happiness. Upon arising devote ten minutes to concentration on the many things you have to be thankful for. Sit this ten minutes in a sun bath of cheer. Shut out all thoughts that hurt, from bad liver to false friends. You cannot help the inevitable; then why not be cheerful about it?

Personal happiness—and I know of no other kind—begins with this thought: God needs to have His work done, and set me here to do my part of it. To shirk the work imperils a great plan and is traitorous. To do the work appointed me is honor enough.

All of us belong to the "working classes"; each individual has his stint, his specific task and responsibility committed to him, and to him alone: and he who is faithful to the inner voice that directs him is conscious of a happiness as deep as the sea, as sweet as the return of light after darkness, as nourishing as food, as welcome as the

smile of God that makes summer in the soul.

Happiness does not depend upon the condition of life in which chance has placed us, but is always the result of an increase of authority of the mind over the physical body. If that which strengthens the reason, maintains the sensitivity of conscience, augments our sense of God, adds to the relish of things spiritual—if these things be not conducive to happiness, then you may count me out.

It's your entire personality that discovers and develops itself through happiness. Happiness is the bud, the blossom, and the fruit of good and noble actions. Let the labors of your hands be the gestures of the spirit and you are carried up to the heights of genius by the exhilaration of the outflowing forces.

Happiness evolves from "loving, self-forgetting service." You need what others have to give—they need you. To reciprocate is wisdom. To rebel is folly. When we serve others, we benefit ourselves. To clutch for an exclusive good is to lose it. The rewards of living are for service. The penalties of living are for selfishness. Human service is the highest form of self-interest for the person who serves. We preserve our sanity only as we forget self in service. To center on one's self and forget our relations to society is to summon misery, and misery means disease.

Wondrous is the strength of cheerfulness, altogether past calculation its power of endurance.

—Thomas Carlyle.

The unhappy man is one who has placed himself in opposition to the laws of the universe. Unhappiness is an irritant. It affects the heart and circulation first; then the digestion; and the person is ripe for two hundred and nineteen diseases and four hundred and sixty-seven complications.

Good cheer is the twin sister of good health. In other words, all happiness worth-while begins with health. Solomon the Wise expressed a corollary to this when he said in the tenth century B.C., that the joyfulness of a man prolongeth his days. Sickness, unhappiness, ignorance, all tend to inefficiency—and inefficiency is a cardinal sin.

Happy is the man whose body is his partner. This is an untoward world, full of gripes and griefs. And the man who knows how to get pleasure intelligently from his legs and liver is indeed fortunate. There's bathing, for instance. Do you really get all the fun out of your daily shower that you might? Or have you reduced it to a perfunctory routine?

And eating: I pity the man who knows not how to eat, that does not care what he eats. For eating is pleasurable. And no crumb of pleasure should be wasted. Christ made eating and drinking a sacrament. And certainly God made food and called it good; why then should we despise it, as overwise Peter did?

And sleeping; it's a third of your life. Do you know how to do it? Can you make it a daily sacrament and an exercise in happiness? Or do you think of it only as a bothersome necessity?

The most pleasurable thing about life is living. To maintain one's self on this earth is not a hardship, but a pastime if we will but live simply and wisely. I know of nothing which life has to offer so satisfying as the profound realization that one is worthy of the happiness enjoyed through good health.

We don't have to be great to be happy. Yet without happiness few men ever become great. Those who have scaled the heights of life and breathed the mountain air of wisdom are the men and women who know how to be happy. And this also they know: that happiness will do more toward obviating neurasthenic intellectual vagaries than any other one thing. Only the happy are allowed to look upon the naked

spirit, and the spirit, of all things, is of supernal beauty.

I am not sure that absolute, perfect happiness comes to everybody in this world; but I do know that happiness demands a certain amount of leisure. The haste of modern life is waste of all that is best within men. It robs their very spirits of an inherent treasure. The happiness that is just within reach is passed by, and instead we choose worry, hurry, and misery. In our fever and fret, would that some voice would come, luring us back into the lost Eden of solitude, where, in the cool of the day and in the silence, we may walk and talk with God, and find rest after restlessness and happiness for our troubled hearts.

Another enemy of happiness is debt. In his anxiety to secure the incidental, temporal things, modern man has through debt, lost the things that are essential to the happiness of himself and his family. Happy, indeed, the man who can say that he owes no man anything. Let us all be happy then, by living within our means.

Undoubtedly it is possible to do without happiness; it is being done involuntarily by 19/20ths of orthodox Christians. In seeming deference to St. Matthew's promised "reward in Heaven," they are forever postponing their happiness until arrival there. They never really live, they only hope to live. Always looking forward to a happiness *beyond* this earth, it is inevitable that they should never find happiness *on* this earth.

Theology, by diverting the attention of men from this life to another, and endeavoring to coerce all men into one religion, constantly preaching that this world is full of misery, but the next will be a paradise—or hell, as the case may be—has forced on man the thought of fear where otherwise there might be the happy abandon of nature.

This is ever the difference between the wise and the unwise; the latter is always postponing his happiness; the wise man knows that the place to be happy is here, the time to be happy is now, the way to be happy is to make others happy.

As Rosicrucians we are concerned first of all, not with currents events, for they do not remain current, but with the recognition, application, and discussion of ideas and ideals which make for happy soul growth. Our philosophy symbolizes work, effort, industry. It means intelligent, thoughtful, reasonable, and wise cooperation—helping yourself by helping others. It means a philosophy of life that is useful and beneficent; a philosophy that emphasizes health, amiability, forbearance. It helps men to do their work, to find the great cosmic laws and to heed them, to love, and to be happy.

This is the Blue Bird Maeterlinck wrote about;

This is the White Stone, given to the Elect;

This is the password they gave you in the Grand Lodge of the Ancient Order of Happy Souls.

And the supreme prayer of my heart is: not to be learned, rich, famous, powerful, or even "good," but simply to be happy. I desire to radiate health, cheerfulness, calm courage, and good will.

Our Sanitarium Doctor

We quote an item printed in the Oceanside *Blade-Tribune*:

"Dr. Leon Patrick, Superintendent of the Rosicrucian Fellowship and doctor in charge of Mt. Ecclesia Sanitarium, is having lots of fun displaying a postcard he received today from Florida. The card was addressed 'To The Best Doctor in California,' and had no other address. Today it was in Dr. Patrick's mail. He is wondering just how it arrived here after leaving Florida."

The Narrow Way

By Dorothy W. Jennings

OUTSIDE a thrush's song called incessantly; but the woman who bent over her work in the small, attic room only responded by lifting her head occasionally to watch the play of sunlight and shadow in the garden below. Weary with much service for others, she gazed a little longer as the shadows lengthened. It was then, for her comfort, God gave her a vision.

The garden faded and in its place came the entrance to a tunnel out of which stepped a girl, diffident, hesitating, as though treading an uncertain way. A narrow path stretched before her; on her left an abyss, on her right a mountain range. The woman who watched, unable to distinguish between reality and vision, shuddered, as the traveler began to tread that perilous path, for a bandage covered her eyes.

One false step and she will fall over that awful precipice! she thought. I cannot bear to look! She placed her hands over her eyes. But some power, stronger than her own will, forced her to drop her hands and watch. With a sudden rapture of relief she saw the narrow pathway lined by angel faces and tiny hands outstretched to guide the traveler's feet aright if she should take one erring step aside.

The pathway stretched a long, long way, marked here and there by a shaft of sunlight which seemed to penetrate some gap in the mountain range. And where the light flickered and fell it shaped itself in the form of a cross. Following the woman's progress with eager, anxious eyes, the watcher suddenly caught her breath, for as she reached the first cross of light, hurtling down the mountain side came a boulder. It missed the blindfolded traveler by the space of an inch and went echoing down the abyss. And a Voice said: "No weapon which is formed against thee shall prosper."

The wayfarer continued slowly along the Way and the woman who watched her, tense and alert, knew she was witnessing an auspicious pilgrimage—the greatest journey ever trodden by the feet of man. It is traversed unconsciously, blindfolded as this little soul, by the majority who strive to follow in their daily lives the law of love laid down by our Saviour. The woman knew that the boulder which had been hurled at the patient traveler came from those forces of evil which forever assail the soul of man; some powerful physical temptation to drag her to perdition but which, through the influence of Christ, had passed her by unharmed.

"Whither I go . . . and the Way ye know"—the Way of Love and upon Love's altar the lower self, with all its petty claims, must be sacrificed. Whosoever followeth that Way may travel the Narrow Path in tranquility and perfect trust.

The traveler slowly approached the second cross of light and, as she neared it, it became a rushing torrent of water pouring down from the mountain side, storming over the pathway and thence tumbling into the abyss.

"She will be swept away!" cried the watcher in an agony of apprehension. "If I could only warn her . . ." But the woman walked on, unaware of the terrible danger which threatened her. She reached the torrent and passed over it, serenely unconscious of danger, for a pair of Hands, nail-torn, palms upturned, made a bridge upon which her feet could step. And a Voice said:

"When thou passest through the waters I will be with thee."

The forces of evil strive to sweep away the soul who seeks the light, by torrents of emotion—great passional crises—and only those who rely utterly on their Saviour may pass through in safety.

On and on the traveler walked with growing sureness, as though she knew the Everlasting Arms were around her and her Father's angels guarding every step. There is no need to fall upon that Narrow Way.

The third cross of light was dawning and, to the woman who watched, it was a blazing cross of fire—the flames forming an impassable barrier to the traveler who could not see. "*Something* must prevent her passing through—or that wall of fire will consume her!" the onlooker gasped, stretching out her hands in an impotent endeavor to save. But no human aid could avail that traveler of the Way. Evenly she pursued her path, quietly, trustfully. And thus she reached the flames which barred her further progress. Did she pause as she felt the fierce heat of that fire which dieth not? Did she shrink as the flames leaped up and licked her arms, her breast, her hair? To the woman who watched she seemed unaware of her peril, for she passed on, unwaveringly, into the heart of the flames.

Then a Voice said: "When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." And the traveler emerged, unharmed, on the other side.

The fiery temptations of the mind of man are the most terrible of all the weapons in the armory of Evil. Intellect, unless used aright, may usurp the power of the still small Voice of God. But to the followers of Christ the fires of purification can consume the dross. Will it is for those who, before they reach the fiery trial, have eliminated pride, ambition, and confidence in their own power and merits. Reliance upon the merits of Christ alone can bring them through unscathed.

The traveler continued, unconscious of the fact that she had passed the three dread trials on the Path—the physical, emotional, and mental Gateways to heavenly consciousness.

Now the watcher perceived, in the distance, great open Gates, transcendently beautiful, irradiant with a light which never was on sea or land. So lost was she in rapturous contemplation that she was hardly conscious that the traveler had reached her journey's end until she saw a Figure approaching through those pearl-like gates. With arms outstretched in welcome, His glorious face aglow with divine compassion, He laid His hands upon the small blindfolded traveler, who quivered as though thrilled with new life—as indeed she was, and as He turned to lead her through the Gates, He gently disengaged the bandage from her eyes, so that she might see the King in all His beauty.

As the face of the traveler was revealed, the watcher stared in amazement—it was herself.

Now, however much the thrushes call or the sunlight beckons, so long as there is work to be performed in Love's great name, there is no sigh of regret in the heart of the woman who has seen the Way.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

Looking for the Good

Its Underlying Occult Principles

By MARGARET THORPE

IT behooves the average person today to think of the principle involved in the axiom "Good Out of Evil," and to find just how it works out scientifically during a war period.

There is no truer saying than this: God makes good come out of evil. We have often heard it and wondered how this could possibly be true, especially in days like these. We see carnage, greed, fear, and destruction all around. But just how can good come out of this horrible situation?

"Look for the good" is a long standing practice of all occult orders. It may not always be exercised, however, as much as it should be. Today we are compelled to look for the good in this international situation or perish. The general mental attitude of a people stabilizes a nation, or causes it have the "jitters."

Look for the good constantly in the newspapers, in the radio news, in the Red Cross, in the many humanitarian agencies, in your fellow man, and everywhere. You will not be disappointed. Whatever you look for persistently, you will surely find. A person's mental attitude colors his work and his surroundings. Aware or unaware of this, it is a Great Truth.

Recently in the newspapers there was an article by the United Press that showed how good was coming out of the evil of war. It told of a "Flying Grocery Store and Truck Line," commanded by a Southern Captain in the Air Corps. He dropped food by parachute to Chinese Units deep in the jungles of India. The articles floated down in baskets. We can well realize what the food meant to the war-weary, hungry soldiers. We can also realize how such acts cement friendship between the Chinese and American forces.

Max Heindel says in discussing "White Flour and Malnutrition":

"It is one of the *blessings* of the war (1918) that we are being brought face to face with realities and learning how to know good food when we eat it. May the day of denatured white flour soon end altogether."

Today, as then, we are learning to eat better food but less of it, to choose our diet more carefully and wisely, to save scraps, and to discriminate against unnecessary or almost valueless foods. A great many are now really studying this subject. We are getting a new sense of values about food, clothes, cars, and of life in general. We are forcibly being made to think as well as to pray. We are becoming less frivolous as a people, more sober and industrious. Our very characters are being strengthened as our backbone stiffens. The war is doing many much good.

Good-will tours are not always given the importance that they deserve. Much good feeling resulted both in China and in America from the recent visit to the United States made by Madame Chiang Kai Shek, wife of the President of China. No doubt much good resulted from the flying visit of our First Lady to the Pacific theatre. Knowing people better always brings about a better understanding between peoples. There is less chance of strained relations when two countries know each other well.

Looking for the good, we find it in the excessive generosity of the American Government in Lend-Lease activities—in the shipment of foods to such needy people as the Greek and French. The American soldiers are imbued with this idea of general helpfulness as evi-

denced by their behavior when entering Sicily. They fed the children from their own packs. This satisfied the children's hunger, banished their fears of the new invaders, and helped to get them back to normal again. A good spirit arose among the people. Newspapers are daily recounting events like these, and many magazines are giving pictures of these good deeds.

Looking for the good in a newspaper brought this story to light. This article told of a soldier, obtaining a furlough and making a 1300 mile trip to see his 17-year-old dog, who was about to die. When his master came the dog revived, took some bread and milk, and attempted to walk to him. He began to mend under the soldier's loving care. This bit of good told us much of man's advance towards greater humanitarian tendencies.

The spiritual life of thousands is even now awakening. A forcible way is being used by the Lords of Destiny. It is a known fact that we learn more by our hard times than by our easy ones.

"Unfortunately, at the present stage of development, humanity appears to be willing to learn only by the hardest experience." The point has seemingly to be *driven* home. The Lords of Destiny are using the war to awaken our sleeping world to God—to stir complacent people out of their set ways to seek higher ones, to give them bread for the stones on which they have been so long feasting. Deep, eternal satisfaction is needed for one's soul.

Ask any Army and Navy chaplain, and he will tell you how seriously his men are, in seeking the higher things of life. Services at camps and in the jungles are well attended. Many soldiers can tell how they have been saved by a prayer. From an army private this story came:

One night when a private was out on maneuvers, he was awakened by what he thought was the loud voice of his sergeant calling him. The private had been lying asleep on the ground, wrapped in his blanket. Going quickly to answer his sergeant's summons, he found the officer asleep in his tent. But—just then a terrible lumbering sound was heard in the vicinity that he had just left. Looking out, he saw a ten-ton army truck without any lights, passing over the exact spot on which he had been lying. The loud voice had saved him from death. Later he found that his wife, though far away, had awakened at that hour on the same night with great apprehension as to his safety. Her speedy and fervent prayer for his well-being had saved his life. The prayer was answered speedily, as is sometimes the case, when there is great need of it. This is a true story told to me last summer. Would anyone say that the private thereafter would not believe in the power of prayer to save one?

Many instances of miraculous answers to prayers in battle could be cited. Here is just one—also a true story: The men on one of our aircraft carriers were being badly beaten and were about to be ordered to abandon ship because of the serious and crippled condition of the carrier. However, a few men who believed in the power of prayer, prayed fervently at their posts of duty for God's help. It came immediately in the shape of an overshadowing black cloud under which they were completely hidden from the enemy and under which they steamed away to safety. That mere handful of men undoubtedly caused many others on that carrier to believe in an ever-present Power to help. Good came out of the horrors of battle.

If you will notice some of the titles of the latest books, you will perceive a very definite trend towards spirituality. "The Robe" (of Christ) and "God Is My Co-Pilot" will reveal this trend. Many aviators and soldiers are finding the presence of God with them in their greatest dangers and when on their most hazardous missions. These men's prayers are deep and earnest, so their an-

swers are immediate and real. Again I say we are on the verge of a great spiritual awakening which is brought on primarily by the war. What these soldiers are finding will last them through life and even beyond. They will know whereof they speak because they have proved God's help and presence. God is their equilibrium. They may try to hide it from others, but it is there in their hearts, an unshakable foundation for future good. God is still at work—good is still on the "up and up." We are making progress. It can be seen if looked for.

Another good sign clearly evident is the fact that the religious world is uniting. Catholic, Protestant, and Jew have agreed upon seven basic principles of peace for the postwar world. They are as follows:

1. The moral law must govern world order.
2. The rights of the individual must be assured.
3. The rights of oppressed, weak, or colonial peoples must be protected.
4. The rights of minorities must be secured.
5. International institutions to maintain peace with justice must be organized.
6. International economic cooperation must be developed.
7. A just social order within each state must be achieved.

These great principles and the union of these, the chief religious bodies in America, for that discussion show how much good is coming out of this great upheaval. Even the *seven* principles, instead of any other number, show the mystic trend present. Men are beginning to see and know that Unity and Brotherhood must become real factors in the religion and life of all, or else our future would not be worth much.

Another good sign of Unity is the earnest attempt to bring about the union of the Presbyterian and Episcopal Churches. This has been given serious study for some time and was taken up for discussion at the recent meeting of the Episcopal Convention in Cleveland, Ohio.

All religions are God-given. Many paths heretofore have been necessary. We are slowly coming to realize the fact that there are many facets but really only one diamond—one God who is inspiring us all.

"Law must give place to love, and separate races and nations be united in one Universal Brotherhood with Christ as the Eldest Brother."

In writing of the Christian religion, Max Heindel says in *The Cosmo-Conception*:

"It is manifest, then, that whatever urges man toward a higher standard of conduct in his dealing with others must come from within, and from a source which is not identical with the body, otherwise it would not strive with the body and often prevail against its most obvious interests. Moreover, it must be a stronger force than that of the body, or it could not succeed in overcoming its desires and compelling it to make sacrifices for those who are physically weaker.

"That such a force exists, surely no one will deny. We have come to that stage in our advancement where, instead of seeing in physical weakness an opportunity for easy prey, we recognize in the very frailty of another a valid claim upon our protection. Selfishness is slowly but surely being routed by altruism."

Wise men throughout the ages have practiced looking for the good. Here are a few quotations. In ancient times Virgil said: "The noblest motive is the Public Good." In Shakespeare's time he wrote in his play "As You Like It" these oft-quoted lines:

"And this our life, exempt from public haunt
Finds tongues in trees, books in in running brooks,
Sermons in stones and good in everything."

The same idea of spreading good but expressed negatively comes from a Negro song:

"Don't Let Satan Use You for De Spreadin' of Bad News." That hits gossipers. Our great John Ruskin has written this: "Do not think of your faults, still less of others; look for what is good and strong and try to imitate it."

Max Heindel himself declares: "All things in the ultimate, work together for Good," and also very truly "Seeking for the good in evil will, in time, transmute the evil into good."

Our Bible says quite simply: "Blessed are the pure in heart, for they shall see God."

But why all this looking for good? What benefit, if any, will result in this constant habit of looking for good everywhere in everything and in everybody?

It is always well to form a good habit even though it may be for a selfish reason if no better or higher one can be found. Common sense teaches us that we reap joy when we do good. When we live in accordance with the laws of God, all goes well. When we break the laws, trouble in one form or another comes. Try praising a good trait in a child or even in a dog. It will magnify that trait. These are simple illustrations.

There are far deeper reasons for looking for the good as a principle in one's life. Daily and hourly we are building up our soul power. It is known to be built by the good we do or aspire to do. Our very happiness in heaven and the strength of a future incarnation depend upon building the good. If we constantly see the good, we increase it everywhere and in everyone in whom we see it. We make the child a little better by voicing our beliefs in his abilities. Haven't you seen beautiful flowers and plants raised by the person who loved and praised them, blossom well?

"Thus we may see how very important is the *feeling* we have concerning anything, for upon that depends the nature of the atmosphere we create for ourselves. If we love the good, we shall keep and nourish as guardian angels all that is good about us; if the reverse, we shall people our path with demons of our own breeding."

Looking for the good gives a definite turn to our minds. It causes us to close the shutter of our minds to evil. After years of such practice, one forms a well-set habit from which good acts flow habitually. Then we have joined the great ranks of true Christian Brotherhood. Our hands are linked with the Leaders of Evolution and we have become real servers. Continuance in well-doing is taken for granted. Few who have advanced thus far ever turn back or cease their efforts. The road may be rougher, but the recompenses are greater. The balance must be kept at all times.

Looking for the good will even show us how the things that we sacrifice are a benefit to us. The greatest sacrifice ever made by any soul was made by the Christ when he became the Indwelling Spirit of our Earth and sought by His vibrations to save us from our sins. Yet His very sacrifice will immeasureably advance Him in Evolution. In our own little lives at times, we perceive how our sacrifices have helped us along physically, mentally, and spiritually. Sometimes, through an extreme and acute personal sacrifice, will come one's greatest step in advancement. The gain is always in the offing. God works His wonders in ever varying ways. And so the sacrifice changes and becomes a labor of love.

This hymn tells us some of the reasons for our continued work of looking for the good.

"God is working his purpose out
As year succeeds to year;
God is working his purpose out
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be
When the earth shall be filled with
the glory of God
As the waters cover the sea."

The Divine Spark

By Lily Orleane Lambdin

THE late October sun lit up the forest on either side of the road as a torch might when thrown into a deep ravine. It made the bright red, gold, and green still left in patches glow as by fire. The many colors all blended into a heterogeneous mass that was no certain shade, yet like changeable silk, resembled all colors. The gold shimmered through purple which in turn shaded into violet. The reds seemed to melt into many tints from crimson to pale rose; yellow stood out in all its various hues, from lemon to the most vivid orange. Green was for the most part dull emerald, though an occasional patch of bright jade would loom up only to change into a dark, cool color like sometimes can be seen in deep woods at evening time. There seemed to be no end to changing colors; for as the sun began to slant downward to the west their hues transformed into dull gray, brown, and black until all identity of original shade was lost in the enveloping shadows.

To the left of the road was a clump of walnut trees which grew on a slightly elevated plot of ground so that when falling some of the walnuts rolled downward and stood in a little water-washed basin to the right.

All was quiet in the forest save a couple of bushy-tailed squirrels which scampered across the road and chased each other up and down the walnut trees. In their bright little eyes was a cunning look as though bargaining for winter supplies. There was about the forest an atmosphere of placid serenity which resembled that of the Spirit when about to cast aside its material form, satisfied with leaving to others the product of its labors. There was a vibration of peace, plenty, and consciousness of duty well done which left no regrets. The spirit of the forest was passing—soon all would be but a skeleton of what had been. But deep down in the roots of its being, there was a hope—a fond hope to be cherished in the silence and darkness of its night, that a resurrection would bring other days of green, red, gold, and orange to brighten its life with inspiration and new opportunity.

The sun was sinking fast now; only a golden bowl could be seen as though falling over the rim of the deep woods. The air became cool and crisp, and the breeze scattered the dry leaves on either side of the road. Its chill penetrated the two lone pedestrians as they walked southward, causing them to button up their coats more snugly about their necks, and quicken their pace.

They were as unlike, both as to build, age, and character, as two people could be, yet there seemed to be a bond of comradeship which held them close. The young man, tall, slender, with a quick step indicating vitality, energy, and a certain definite goal ahead of him, seemed to be in the lead. The older man, slow, bent, and disspirited, presented an air of finality as though nothing mattered any more, not even the journey. Occasionally the young man would slacken his speed and adjust his steps to the slower pace of his companion. It was as though in his rush he had forgotten all save the goal—the objective at the end of the journey.

They had come to that part of the road where the water-washed basin was partially filled with walnuts. The old man stepped on one, tripped, and fell. The young man, who was just one step ahead, turned quickly, and stooping over the emaciated form, raised it to a

sitting position. Tired and weak from the too long journey which had taxed his strength to the utmost, the man raised his dark, luminous eyes which burned with the fever of disease and looked into the face of the younger man inquiringly, almost pleadingly. It was as though he said—"What matter if I take my leave here in the forest—nature is more kind than man. Out here my spirit might even learn to forget those dark days spent behind gray walls which bar liberty. Out here no sharp orders—no prison doors to close, or turnkeys to lock me in at night."

Two bright spots appeared on his hollow cheeks as he was seized with a paroxysm of coughing which lasted for several minutes.

His companion now held him close in his arms as though fearing to let go lest he lose him altogether. In bending over, his hat had fallen to the ground, revealing a shock of vivid red hair which contrasted sharply with the white locks of the older man. Tenderly, almost as a mother might speak to an ailing child, the young man addressed his companion. "Philo, you are better now. How thoughtless of me—we will rest a while. Look, the sun is just sinking over the tops of the trees. By walking in we saved taxi fare. When we get back, we'll be free men," and lingering over the words he added—"with ten dollars between us."

The old man had become quiet now. The spots on his cheeks were less hectic and with a calm tone he answered:

"Free men, ah yes, but what will we do with our freedom—had you thought of that?" Instantly a fierce look shone in the young man's face. His steel gray eyes, no longer kind, assumed a glare like a mad animal pursued by danger. His voice hissed between set teeth. "I'll use mime to kill the man who framed me, sent me to prison, and stole my wife. Yes, Philo, mine will be turned to a good advantage—revenge."

The sun had fallen below the trees and completely vanished. With its passing there seemed to be a quiet lull in the forest. The squirrels once so frisky now settled down in the opening of one of the walnut trees as though about to retire for the night. The gay colors of the forest were no longer in evidence. Gaunt shadows loomed up everywhere like ghosts of the passing day, eager to take their part in the drama of night. The moon rose over the edge of the woods casting weird, mystic rays of pale light over its dark mass of foliage. One by one the stars came out and shone with a knowing brilliance as though they alone understood the various emotions, the seething passions of both forest and man.

For a few moments Philo sat in silence. Theirs was a friendship which had grown and developed into a spiritual beauty during their five years in prison. It was all that life held for them, nor could they have told exactly when the friendship began, or have analyzed just why it had come about. Only Red, as he was called, knew that always when perplexed or in trouble, he went to Philo, and somehow things were made a little easier for him, so that as time passed on he came to regard his old friend as a sort of confessor or person who helped him to carry the load which at times seemed almost unendurable. Many times he had rehearsed the story of his friend's betrayal and wife's unfaithfulness, but this was the first and only time he had revealed his intention of murderous revenge.

Philo's dark eyes had now become thoughtful. Picking up one of the walnuts which lay at his feet he studied it seriously. "Did I ever tell you about the shells of man, Red?" he questioned in a quiet voice.

"The shells of man?" Red wondered if suddenly his companion had lost his reason, and he repented his outburst of passion. "No, can't say as you did," he replied.

"Well," Philo began, as he slowly picked the outer shell from the walnut, letting it fall piece by piece in a heap on the ground, "you see there is a similarity between man and walnuts. Both have outer shells. Now give me that stone over there and as I crack this next layer see what happens.

"Ah, there we are, laid it open with one blow. Notice the inside full of cavities and they in turn are filled with kernels." Red watched and wondered as Philo proceeded. With his fingernail he picked out a kernel and flaked off the outer skin. "See—there is another layer, or inside shell—that makes four. Notice when I open up the kernel, two more layers; and deep inside what do we find? Ah—the central Ego of the walnut—its Spirit. Man is made that way too. If you destroy his outer shell, you have not touched his inner being. The seven shells of man all function in a different way. You think you want to kill the man who stole your wife and sent you to prison. Perhaps you do. But even as the walnut here, a sevenfold being, you should analyze yourself and find out just how to proceed with such a complex task. He, like yourself, is composed of seven layers—and like unto the walnut, the inner layer encloses a spark of the Divine."

Pausing a moment, the old man looked into his companion's face, sending a thrill from his fiery eyes that caused a shiver to pass through Red's entire body.

Again he spoke. "And how about the woman," he almost whispered—so weak was his voice—"had you thought of her?"

As Red sat there under the stars and listened to Philo, all memory of life behind the prison walls seemed to vanish—he was with an old friend he had known somewhere in and under a different set of circumstances. A teacher he had loved and studied to please in a past life. The traitorous friend, and the unfaithful wife, revenge, all were forgotten. A bright star shot across the sky. The wind rustled among the dead leaves and made them rattle; an owl hooted from somewhere above. In the basin at their feet where the walnuts lay in the glamor of moonlight two bright little eyes peered upward, blinking. Down the road sounded the dull purr of a car which was slowly coming toward them. Philo gave out a gurgling sound from his throat, fell forward, and Red saw a crimson stream flow from his nostrils and mouth as he caught him and gently laid him down. On, on the car came until it stood beside the walnut trees where Red, striking matches to attract attention, hailed the driver. In the shock and nervous confusion of placing the dead man in the car, he failed to recognize the woman at the wheel. But she knew him instantly, and a deep sob escaped her as he climbed in and took his seat beside her. They drove in silence to the morgue and left Philo to be buried by the city.

Only Red grieved as he would for a father. "Can you forgive me?" the woman who had once been his wife asked as she wiped her wet eyes, red from weeping.

"Yes, Nell, I forgive you." His tone was sincere, but his manner remote.

"Now," she resumed, "that you know how untrue Jim was to me and that he was killed by his own men, I think you might overlook a few things"—then more hopefully—"we might be happy together yet."

To Red, she seemed as one who had been dead a long time, and this form of hers was but a picture brought out for him to look upon from the old album of Time.

The woman looked up into his face, trying to search for an answer, but though kind, he seemed remote. He

(*Continued on page* 425)

A ROSICRUCIAN CATECHISM

Justice in Rebirth and the Law of Consequence

Q. How can we explain the apparent injustices in life?

A. We find that the law of Rebirth coupled with the companion law of consequence, is the only theory that will satisfy a sense of justice, in harmony with the facts of life as we see them about us.

Q. Would a "just and loving" God bestow the unjust inequalities we see in life?

A. It is not easy for the logical mind to understand how a "just and loving" God can require the same virtues from the milliards whom He has been "pleased to place in differing circumstances," according to no apparent rule nor system, but willy-nilly, according to His own capricious mood. One lives in luxury; the other on "kicks and crusts." One has a moral education and an atmosphere of high ideals; the other is placed in squalid surroundings and taught to lie and steal and that the more he does of both, the more of a success he is.

Q. Is it just to require the same type of character of both?

A. Is it right to reward one for living a good life when he was placed in an environment that made it extremely difficult for him to go astray, or to punish the other, who was handicapped to such an extent that he never had an idea of what constitutes true morality? Surely not! Is it not more logical to think that we may have misinterpreted the Bible than to impute to God such a monstrous plan and method of procedure?

Q. Are not the mysteries of God past our finding out?

A. The inequalities of life can be satisfactorily explained by the twin law of Rebirth and Consequence and made to harmonize with the conception of a just and loving God, as taught by Christ Himself.

Q. What hope is offered the sinful and afflicted?

A. By means of these twin laws a way to emancipation from present undesirable position or environment is shown, together with the means of attaining to any degree of development, no matter how imperfect we may be now.

Q. To what may we attribute our present status?

A. What we are, what we have, all our good qualities are the result of our actions in the past. What we lack in physical, moral, or mental excellence may yet be ours in the future.

Q. Is our future then in our own hands?

A. We are at present creating the conditions of our future lives. Instead of bemoaning the lack of this or that faculty which we covet, we must set to work to acquire it. If one child plays beautifully on a musical instrument, with hardly an effort at learning, while another, despite persistent effort, is a poor player in comparison, it merely shows that one expended the effort in a previous life and is easily regaining a former proficiency, while the efforts of the other have been started in this life, and in consequence we see the uphill work. But, if the latter persists, he may, even in the present life, become superior to the former unless the former constantly improves.

Q. Should not man remember these persistent efforts in the past?

A. That we do not remember the effort made in acquiring a faculty by hard work is immaterial; it does not alter the fact that the faculty remains with us.

(Reference: *Cosmo,* pages 152-155)

WESTERN WISDOM BIBLE STUDY

How to Pray



O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.—Psalms, 63:1.

Does the occultist believe in prayer? Absolutely, provided we pray aright. While it is true that as fragments of God we are possessed of His completeness, still we are all-sufficient within ourselves at present only potentially. The child is potentially the man, but until he comes near that estate dependence upon his parents is indispensable to his sustenance and development. God is the Source of that which we must become, and right prayer which enables us to contact that Center of Divine Power is essential to the growth of the spiritual infant within us.

The prayer of a true occultist is internal action, not a mechanical murmuring of words, or a selfish petition for favors. Such prayers vibrate to the material plane only and rise no higher than the chemical ether of the earth, because they do not contain the spiritual impetus necessary to speed them to the celestial realms.

Right prayer literally springs from a passionate longing to pour forth our gratitude and adoration to the God who gave us birth, actuated by a hunger of spirit for spirit; a yearning for increased love, wisdom, and power for greater service.

In *The Web of Destiny,* page 132, Max Heindel says: "When we go to our sanctuary we must go as the lover who hastens to his beloved, our Spirit must fly ahead of our slow moving body in eager anticipation of the delights in store for us, and we must forget all else in the thoughts of adoration which fill us on the way. This is literally true; the feeling required for success resembles nothing in the world so much as that which draws the lover to his beloved; it is even more ardent and intense. 'As the hind panteth for the water brook, so thirsteth my soul after Thee,' is an actual experience of the true lover of God."

But even in this delight in communing with our Lord we must beware lest a selfishness develop and destroy our soul growth. We must discover whether we love God for Himself, or if we love Him for the delights we experience in times of sweet communion with Him. If the latter, our affection is selfish and must be promptly corrected.

Selfless, altruistic earnestness, the incense of sincere devotion, charges our prayer with a magnetic energy that bears it to the Throne of the Father, where it attracts to itself the blessings we need and returns to us laden with the response we often call miracles. Such prayer is an internal action which alchemically purifies all our vehicles, releasing proportionately our own indwelling Spirit. The result is increased efficiency through the quickening of all our faculties, a deepening inner peace and self-confidence and, above all, a growing power not possessed by the masses which equips us to render to them the spiritual service so acutely needed today.

Let this be our daily prayer: "Oh, God, increase my love for Thee so that I may serve Thee better from day to day."

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life, and in perfect accord with divine justice.

Neptune in Libra

By ALFA LINDANGER



MAX HEINDEL, the great teacher and philosopher, founder of the Rosicrucian Fellowship, said that the zodiac, stars and the planets are like a book of the heavens, in which we may read the history of humanity during the past ages; also being a guide for us in understanding the present, as well as giving a key to the future which is in store for us.

Esoteric and scientific astrology is that key which opens the door to the Wisdom of the Stars. Astrology shows the workings or the function of Divine Law through planetary vibrations, and carries out in practical life the words of the Scriptures: "For whatsoever a man soweth that shall he also reap."

The solar system is the Kingdom of God in which we live and move and have our being. Each of the known planets in this solar system is regarded as the body of an exalted spiritual Intelligence, who is helping humanity in its evolution from protoplasm to God. Up to the end of the eighteenth century only five planets aside from the earth, man's present field of evolution, were recognized in our solar system. The Sun and Moon are luminaries or orbs of light, not planets; but in astrology they are termed such for the sake of simplicity.

Occult teachings state that when humanity is ready for a new step in its upward journey to perfection, a great spiritual impetus is given long before physical demonstration takes place. Such demonstration and change in man's consciousness are usually coincident with important discoveries in celestial phenomena. The summit of achievement in modern astronomy was the recorded discoveries of three major additions to the solar family, namely: Uranus, Neptune, and Pluto. Through the tremendously high vibrations of these great celestial bodies, mankind is propelled forward into ever-changing world conditions; and the growing capacity for responding harmoniously to these powerful rays marks the pioneer in the "New Age." A famous scientist who some years ago tried to measure these rays, called them "invisible messengers from the great cosmic spaces beyond the ken of man."

We will now consider Neptune, which in the Rosicrucian teachings is called the planet of Divinity. Max Heindel poetically says: "Neptune is the highest string in the celestial lyre." Truly, the "music of the spheres" descends upon mankind through the cosmic light beams of this heavenly body. But only highly

advanced or sensitive people, such as musicians, poets, artists, and mystics are attuned to its stimulating radiations; for the creative urge producing genius in some form or other through ideality, imagination, and inspiration is principally developed under Neptune.

In Greek mythology Neptune is called *Poseidon*—he who rises out of the sea. Astrologically it is indeed appropriately assigned the rulership of Pisces, the sign of the sea. Its symbol is the trident, ♆, signifying the threefold spirit rising above the cross of matter. Therefore Neptune's mission is to transcend the material, transmuting cold intellectuality through service and personal renunciation into the finer feelings of spiritual fellowship, one with another.

Neptune, representing the invisible worlds, is the overtone or higher octave of Mercury, planet of reason, which is light-bearer to the physical sun, as Neptune, connoting inner perception, is the light-bearer to the spiritual sun. According to *The Message of the Stars,* "Intellectuality, ruled by Mercury, lifted us above the animal and made man Man. Spirituality, ruled by Neptune, will in time raise us beyond the state of the human, and make us divine."

As Neptune's inherent nature is ethereal, subtle, inverting, gaseous, sanguine, inspirational, corresponding to abstract thought; negatively it predisposes to illusion, delusion, bewitchment, deception, treachery, dishonesty, treason, moral turpitude, etc. Therefore a badly afflicted Neptune has produced many abnormalities, degenerates, drug addicts, people morally base and degraded, and those who prefer to live by their wits through trickiness and crime.

The influence of Neptune is universal, Utopian, expanding from within; stirring up mind and emotion, resulting in unrest, strife, and social disorders of many kinds; promoting or pushing forward terrestrial affairs, infusing into them a new character correlated to the nature and keynote of the zodiacal sign in which it is placed. So, we may say that Neptune is an index to "the spirit of the times." On the material plane it is often strangely disorganizing. But whether the results are good or evil, the underlying impulse is always the same: it quickens and lightens the soul of humanity, which is hungering for spiritual freedom, ever seeking to be in tune and touch with the Infinite.

Modern astronomy did not make the telescopic discovery of Neptune until September 23, 1846. It was then demonstrated to be occupying Aquarius, the sign of humanitarianism, and in the 26th degree, which is in the Libra decanate of Aquarius. This is interesting to note, for Libra, the sign of balance, judgment, and adjustment might well give promise of an impetus and a new spiritual concord in human affairs, leading to true democracy and universal brotherhood. This began to be worked out when Neptune entered another cycle of world development, namely when it actually entered Libra, which it did on October 2, 1942, to remain there for fourteen years, save for retrograding into Virgo from April 19 to August 2, 1943.

The Sun, orb of light, the source and sustainer of all sentient life, starts its yearly cycle through the zodiac in Aries, when a new and intense activity and growth commences throughout the earth. On a wider, more all-embracing scale Neptune, planet of Divine Light and spiritual enlightenment, begins its circuit through the zodiac in the opposite sign, Libra, "where all men are judged according to the deeds done in the body." (II Cor. 5:10.)

Here stands the Ego, metaphorically considered, the candidate for Initiation, blindfolded and in his hands holding the scales of discrimination and justice—Libra. Here he is "weighed in the balance" according to the path he has chosen. "Thus saith the Lord of hosts: Consider your ways." (Haggai 1:7)

We may call Neptune the guiding light of evolution in world relationships,

progress, and achievement. Throughout history, beginning with the birth of Christ, we find Neptune whenever in Libra ushering in a period of reconstruction, a new stage forward in civilization bringing forth pioneers or reformers in cultural activities. Often many of these have, like John the Baptist, cried out in the wilderness of ignorance and superstition against tyranny and oppression, have worked, preached, fought, lived, and died for liberty, the precious boon of independent self-expression in thought and action.

In sacred and world chronology the Christian era begins with the birth of Jesus the Nazarene, who at the baptism when he was 30 years of age gave his dense and vital bodies to Christ, the Son of God. Christ came to save the world, to bring humanity a new unifying religion of Love and Compassion, to supersede the separative religions of the Jehovistic law of the Race Spirits. To His disciples He said: "A new commandment I give unto you, that ye love one another; even as I have loved you, *that* ye also love one another." (John 13:44.)

The beautiful story of the Nativity is beloved by every child: the shining Star of Bethlehem guiding the wise men to the babe in the manger; the shepherds keeping watch by night over their flocks in the field; the angelic hosts singing, "Hosanna, glory to God in the highest, and on Earth peace, and good will among men!"

Students of the Rosicrucian philosophy are taught that the four accounts of the life of Christ Jesus given in the four gospels represent four paths of Initiation for the neophyte in spiritual development. And also that the physical sun in its yearly travel reaches its lowest point at the winter solstice on December 24. Then the Sun Child is born of the celestial Virgin, the zodiacal sign Virgo, which for two hours stands upon the eastern horizon in all latitudes of the northern hemisphere. When the sun transits the nadir at midnight, the very last degree of Virgo disappears and Libra, the Prince of Peace, becomes visible over the horizon.

Such it is shown in the horoscope of Jesus, the Son of Man, in a chart computed by an English scientist, the Rev. John Butler in the year 1669. In this map Neptune is rising and in the 25th degree of Libra. This is a highly significant augury, because the first-magitude fixed star Arcturus is close to that degree. Arcturus, according to the Egyptian Hierophants, means: "He cometh," or "The coming One."

May we not assume that the three wise men, Caspar, Melchior, and Balthasar, who saw "the Star in the East," were not only mystics and philosophers but astronomers and astrologers of a high order; that they knew of this strange planet, Neptune, at the outermost rim of our solar system, and had accurately calculated the time when it would be ascending at the Capricorn solstice in the latitude of Judea (32° N.)? Furthermore, they knew that the prophesy of Isaiah was about to be fulfilled: "O house of David, the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Immanuel is the symbolical name of Jesus, the Messiah. See Matthew 1:18-25, Isaiah 7:14).

Neptune's cycle through the twelve signs of the zodiac takes about 165 years. In the nineteen centuries of the Christian Era there have been twelve Libra-Neptune cycles of mundane epoch-making events in the human struggle for spiritual liberation. It is easy to approximate each period by counting back 165 years from 1942, which we may now call our "known basic point." As this slow-moving planet often retrogrades, we do not always get the exact degree or time, but close enough for a quick estimate. Counting forward 165 years we find Neptune's next entrance into Libra will occur about the year 2107. As Neptune's stay in each sign is from 13 to 14 years, we estimate that

its transit into Scorpio will begin about 1956.

In the *Rosicrucian Cosmo-Conception* (page 315) we learn that the Western World, the continent of North America, was especially set aside for the pioneers of the new race of the Sixth Epoch; that there the amalgamation of all races will finally become a fact. The first Anglo-Saxon settlement in America was begun in the year 1620, when Neptune was transiting Libra, which it must have entered about 1612. (Two cycles of Neptune back from 1942 gives 1612). This marked a time of momentous advancement in human endeavor. The Pilgrims, escaping from religious oppression and persecution in the Old World, after a long perilous voyage landed at what is now the city of Plymouth, Massachusetts, to seek liberty and freedom to worship God in their own way in the New World.

The Pilgrim Fathers and Plymouth Rock are synonyms of the solid foundation upon which the American nation is built. The Rock, a granite boulder at the water's edge, was actually the first stepping-stone upon which the pilgrims set foot after leaving their ship, the Mayflower. This rock is now covered by a granite and iron canopy, a handsome monument to the early fathers of our country. These pioneers of the Western World were especially chosen by the Elder Brothers to implant the Christian Teachings in the national life. Therefore real freedom of religion and secular thought had its start in America.

Another cycle of 165 years brings us to 1777, and that entry of Neptune into Libra inaugurated an era of tremendous and far-reaching effects in a changing world. Neptune was then really coming into its own, its probing light rays stirring the tumultuous emotions of a humanity which for ages had vigorously tried to break the shackles of despotism and autocracy. That time marked the American War of Independence and the French Revolution. The unifying principle of Libra, the peacemaker, was then thoroughly awakened in the hearts of men. Strong spiritual forces were at work to speed up evolution, and lay the foundation of universal brotherhood, which is to become a fact in later Neptune-Libra cycles.

The American Revolution started with the famous document, the Declaration of Independence, when the thirteen colonies became the United States of America, later verified and established when the Constitution was drawn up. The American Constitution has stood as a guardian of individual rights and liberty and as the supreme law of the land. It is a pattern for all nations. We quote the Preamble to the Constitution, as an example of its principles:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The Declaration of Independence was signed July 4, 1776, when Neptune was transiting the last degrees of Virgo. The birth pangs of the new era were experienced in the Revolutionary War—a war to end the domination of a foreign power. Virgo is a sign of preparation, the service and labor of cleaning and clearing up, making ready to usher in a time of adjustment and more peaceful pursuits in Libra.

It has ever been thus: Neptune in Virgo tilled the soil and planted the seeds for spiritual growth and advancement through Libra. Libra includes the principles of form, Virgo, on the one hand, and desire, Scorpio, on the other. The result is "power of weighing evidence" and giving "unbiased judgment," as in judiciary and forensic procedure. In Libra the highest expression of the creative instinct comes forth as art, which in reality is cultivated ability to express and portray

abstract truth, beauty, and harmony through form, sound, and color—inspiration and imagination plus persistent application in design and proportion, aiming at perfect balance.

Libra is the seventh sign of the zodiac; actually it is the last one added. Before the Fall of Man (Adam and Eve, eating of the tree of knowledge in the allegorical garden of Eden), there were but ten signs. Virgo and Scorpio, both negative and feminine, were one. If we study the glyphs of Virgo (♍) and (♏), a wonderful light on the esoteric meaning of creation will flow into our consciousness. In Genesis, 3:15, Jehovah God says to Lucifer the tempter: "And I will place enmity (division, Libra) between thee (the serpent, Scorpio) and the woman, (Virgo), and between thy seed and her seed;" Enmity or division signifies the separation of the sexes. Previous to that time, man or humanity was androgynous or hermaphroditic.

In Norse mythology we have Libra mentioned as the Rainbow Bridge over which the slain heroes traveled to Valhalla, the judgment hall of the gods. The Rainbow is always symbolical of hope, peace, and calm after the storm. In Genesis, 9:11-17, we find the Rainbow spoken of as a visible reminder of God's covenant with Noah, that He would never forsake His chosen people.

What will be "the trend of the times" these 14 years from 1942 to 1956, while Neptune occupies the sign of the Scales? The keyword is Liberation. First of all, liberation from bondage, strife, and aggression, then freedom from fear and want. The evil forces of conquest and selfish greed will eventually be vanquished by the spiritual light of sympathy and understanding in every human heart. In other words, physical, mental, and moral purification of the whole race through knowledge of cosmic law and the practical application thereof in all fields of endeavor. The very air we breathe must and will be cleansed, filtered, and purified by scientific processes. Most of the world's atmosphere is poison-laden, vitiated, and polluted from war emanations. A method will be found to precipitate the vital principle of the air, which is ozone or washed air—oxygen and hydrogen combined with the essence of the exudations from the plant kingdom.

After an electrical storm, or in the high mountain, or by the seashore, we may inhale this lifegiving ozone—and how clean and invigorating it is! But to extract or manufacture it in unlimited qualities and distribute it in the congested areas of population is the problem. Truly ozone may prove the future panacea or the elixir vitae.

In the ethers there are vast uncharted realms of space to be explored, mastered, and utilized. The positive atoms of the Neptune light rays may be released and employed by science. There are tangible instruments to be perfected for reproducing intangible sound, color, and tone. Such have already been attempted and experimented with, as in television and the Auroratone. The Memory of Nature stored in the ethers may be evidenced; voices of past ages in speech and music may be heard. Who knows, perhaps we may hear the mighty anthems played by Bach, Beethoven, and other great masters—even, in awe, listen to Christ's Sermon on the Mount!

Inspirational music is essentially in Neptune's domain. Music is the universal language; through masterpieces of the past and great symphonies yet in the making, true brotherhood and peace to all men may really be a fact before Neptune leaves Libra, the sign of Peace, Love, and Harmony.

Neptune creates the stuff of which dreams are made—dreams that in the future will become practical verities. In our own time we have known many such, such as modern modes of travel, the telegraph, telephone, wireless, mo-

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The Children of Virgo

Birthdays: August 24 to September 23.

WITH the approaching end of summer, the Sun enters Virgo, the sixth sign, and there comes to all the need of again conforming with original principles and patterns.

Acting upon man as an inner urge or necessity, these forces impel him to acquire perfection and to rid himself of all that taints, weakens, sickens, or pollutes. Previously, stress has been placed on emotions creatively expressed. And now as a reaction, there may be mistakes, disappointments, creations, and depletions with which to contend. Faltering health, mediocre achievements, and responsibility indicate need of daily effort, and arouse the conviction that the superfluous and extraneous must be separated from the essential and proper. This readjustment calls for an analytical weeding out process; the acquisition of better technique. Man becomes an apprentice seeking expert and proper advice in the art of living: he willingly follows and serves, so that he may learn and profit thereby.

Ruled by Mercury, the earthy sign Virgo is definitely intellectual. Those born under its influence are generally alert, shrewd, analytical, and capable of absorbing knowledge readily, particularly in relation to the crafts. Theories, speculations, and pursuits requiring imagination rarely interest them deeply. They usually prefer to apply the mental faculties to self-improvement and the attaining of perfection in personal and mundane affairs rather than in what appeals only to the Spirit.

Virgos generally make singularly capable servants, for they are faithful workers, exceedingly methodical, and have much adroitness. Work is viewed in an unemotional, scientific manner and all phases mastered in painstaking detail. Bowing readily to authority, they may be servile with superiors, while officious, masterful, and exacting with subordinates. And so they are valued by their employers, but are often disliked by those who work for or with them.

Allowing themselves to be dominated almost entirely by intellect, Virgos can be cynical, critical, and skeptical of anything not scientifically demonstrable. When things and people are approached with this attitude rather than with faith, tolerance, and imagination, brilliant achievement is unlikely. And, unless they cultivate humaneness, Virgos risk becoming narrow-minded, narrow-sympathied, or bigoted.

Health—good or bad—is a favorite interest of the quiet, retiring, modest Virgos. They generally take good care of their bodies and often acquire a wealth of knowledge related to remedies and hygiene. Although they can become faddistic and finical, they ordinarily show much common-sense and admirable control of the appetite. Convinced that controlled passions are conducive to their greatest good, they, above all, cling to the ideal of purity. Unless guarded against, their high susceptibility to suggestions of disease may have an inimical influence upon health. And, because recovery always begins with a change of mind, a mental predisposition toward ill-health may make it difficult for them to extricate themselves once enmeshed in the toils of disease. Not all Virgos are hypochondriacs nor do all continually crave sympathy; but whether their ailments are real or imaginary, many do cling obstinately to their condition and impatiently resist efforts to minimize or overcome their ailment.

The love of self-improvement, purity, and service is wonderfully conducive to spiritual unfoldment of Virgo people.

Astrological Readings for Subscriber's Children

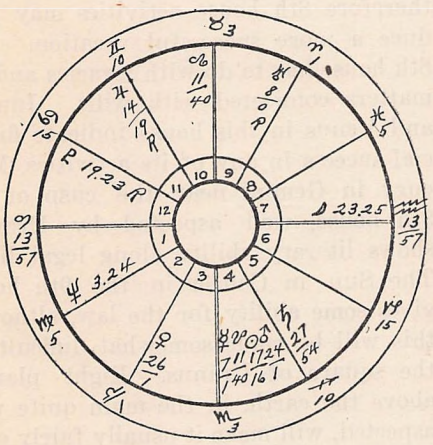
In an endeavor to render special spiritual service to our subscribers we delineate each month in this department the natal chart of ONE of our subscribers' children, up to 21 years of age. This includes a general character and health analysis, and vocational aptitudes.

Each FULL year's subscription, new or renewal, entitles you to an *application*, which should be made when the subscription or renewal is sent in. One name only is selected, impartially, each month; thus during your year's subscription you have twelve opportunities for *your* child's name to be drawn.

In making application, be sure to give the following information: Name, sex, birthplace; year, month, date, hour, and minute of birth, as nearly as possible. If *Daylight Saving Time* was in effect, be sure to state so, otherwise the delineation will be in error.

We do NOT set up individual horoscopes or make chart analyses, EXCEPT in this magazine.

MARILYN A. B.
Born November 9, 1929, 12:30 P.M.
Latitude 42 N. Longitude 71 W.



This girl has fixed signs on all the angles, and this means that she has will power, courage, and strength. Leo on the Ascendant indicates generosity, honesty, and faithfulness.

Having three planets and the Dragon's Tail in the sign of Scorpio shows that she came to birth for the purpose of regeneration. The Sun and Mars are trine to Pluto in the sign of Cancer, the soul, which shows a capacity for taking part in cooperative enterprises for the general good. Many planets in the sign of Scorpio will give the desire and ability to help humanity through the medical profession. Her work should be along the lines of research, and a basic knowledge of chemistry and physics should be her first "must".

The Moon is square to both the Sun and Mars. This means that she will not find her path easy, and that she will have to follow the way of fair play and justice with mercy and compassion if she is to avoid difficulties. This girl's greatest lesson in life is to develop love for the lesser ones in evolution, and she should bend every effort in this direction. She will give to the world new ideas and methods if she will live up to the great promise of her chart embodied in Neptune, the planet of spiritual knowledge, sextile to Mercury (mind) in the sign of Scorpio. Neptune being in the healing sign Virgo, her intuition and inspiration will give her natural healing ability. There is a sextile from the Moon, the picture consciousness, to Saturn, the planet of depth, tact, and diplomacy, in the sign of Sagittarius, the sign of the higher mind. This means that she can use her mind and her spiritual ability to create a new environment for the good of many.

Uranus, the planet of the Christ ray, is in the 9th house, the house of the higher mind, sextile to Jupiter in the 11th. This will give Marilyn many friends, and she will receive help and gain much not only through them but also through her family (three planets in the 4th house).

Venus is in the sign of Libra, sextile to Saturn, and trine to the Moon. This means that she has two possible paths for her life's work, and she will have to

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VOCATIONAL GUIDANCE ADVICE

THESE PAGES *are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information*: Sex, place of birth; year, day of month, and hour; full name. *No readings given except in the Magazine and ONLY FOR PERSONS* 14 to 45 *YEARS OF AGE.*—EDITOR.

Gardening. Clerical Positions

BETTY A. McC.—Born November 11, 1925, 5:00 A.M. Lat. 34 N. Long. 118 W. Mars is the life ruler by virtue of being the ruler of Scorpio on the Ascendant, and this gives much energy and forcefulness to the nature. Saturn and the Sun are rising in the 1st house. Saturn signifies employment connected with the earth such as agriculture and gardening. The Sun rising gives executive ability, and thus the possibility of becoming the head of the company in which the native is employed. It also indicates the possibility of a government position. Saturn in conjunction with the Sun shows patience and persistence and a slow, gradual rise in whatever vocation is adopted. Neptune in Leo in the Midheaven adds a mystical element to the character and gives interest in mystical and occult subjects. Being sextile to Mars in the 12th house might indicate at some stage in life writing along mystical lines with financial profit, particularly as Jupiter is in the 3rd house and sextile to the Sun. There are four planets in watery signs which show the possibility of a vocation in connection with the sea, involving travel aboard ship. This latter phase is accentuated by the fact that the watery Moon is in good aspect to Saturn, the Sun, Jupiter, and Pluto. Since Jupiter and Venus are in the 3rd house, this fact in connection with the above might indicate clerical positions where traveling by water is involved.

Art. Mechanics

GORDON W. F.—Born July 1, 1929, 1:00 P.M. Lat. 40 N. Long. 105 W. Libra on the Ascendant gives us Venus as life ruler, which indicates employment in an artistic capacity as a musician, singer, actor, theatrical agent, or as manufacturer or dealer in fancy goods, women's clothing, etc. The square of Mars to Venus, however, indicates that this path will not always be a smooth one. The 8th house, also ruled by Venus, contains three planets, and therefore 8th house activities may produce a more successful vocation. The 8th house has to do with legacies and all matters connected with wills. Jupiter and Venus in this house indicate financial success in any of its activities. Mercury in Gemini near the cusp of the 9th house, well aspected by Uranus, shows literary ability along legal lines. The Sun in Cancer in the 9th house gives some ability for the law, although this will be made somewhat difficult by the square of Uranus. Eight planets above the earth, in the main quite well aspected, will make it usually fairly easy to obtain satisfactory employment. Four planets in fire signs indicate the possibility of an occupation connected with metals and fire. Machinists, engineers, are frequently produced by these positions, also sometimes surgeons. Saturn in Sagittarius in the 3rd house indicates literary ability along legal lines.

Music. Clerical Work

IRENE R.—Born April 22, 1899, 6:00 P.M. Lat. 42 N. Long. 84 W. The Sun ruling the Midheaven and placed in the sign Taurus, which is a Venusian sign, and Venus ruling the Ascendant gives some very strong Venus qualities. Venus itself is exalted in the sign of Pisces in the fifth house. This all points to musical ability, and as this person has a very strong emotional nature,

music would be an excellent outlet. If there is already a musical background which would permit a lucrative vocation, such as that of concertist or music teacher, this would be most beneficial in many respects. If there has been no previous training in music, it would be a very helpful to take it up as a hobby, or to become a church organist. The native's artistic trend could also be expressed in the creation of clothing, millinery, flowers, etc. Libra on the Ascendant would indicate work where social ability is required. Other possibilities will be found in civil service and government positions in a clerical capacity, as indicated by Mercury in Aries, well aspected by Saturn.

Music Teacher. Decorator

MARY L. W.—Born July 28, 1932, 3:50 P. M. Lat. 43 N. Long. 74 W. Ruling the Midheaven we find Libra, with Venus in the sign of Cancer making the sextile of Mercury, Neptune, and Jupiter. Venus also rules the 6th house, the house of service. Jupiter rules the Ascendant and is placed in Leo. This person will always strive to better her position as well as improve and uplift those around her.

There are strong indications of musical ability. The inspirational, imaginative Neptune combined with the Mercury-Venus influence can take the native far in this field. She should also make an excellent music teacher. The artistic and imaginative faculties could also find expression in interior decorating. With Venus in Cancer, the sign of the home, there will be a great desire to beautify the home.

The Sun in Leo gives concentration of purpose and with Jupiter also placed in this sign there is an innate culture and refinement which can be well used by building it into other minds and hearts. There is a fondness of everything that tends to the upliftment of humanity.

There are two other fields of occupation which could be developed quite successfully if desired, namely, drama and literature, shown by Mars in Gemini, sextile to Jupiter in Leo and sextile to Uranus in Aries. The trine of Jupiter and Uranus points to executive ability and success in connection with institutions of learning.

Clerical Work. Health Service

VINCENT J. A.—Born June 5, 1919. The hour is not given, but we know that the birth occurred at night, and Aquarius has been assumed as the most probable rising sign. The Lat. is 39 N. Long. 77 W.

Four planets in watery signs indicate occupations such as those of shipbuilder, sailor, marine engineer, also dealer in liquid commodities. Three planets in the airy sign Gemini signify probable success in clerical or literary pursuits and mental occupations generally. Air signs, of which Gemini is one, produce accountants, bookkeepers, architects, designers, lecturers, scientists, electricians, aviators, and inventors. Thus there is a wide assortment of possibilities in this connection. If Aquarius is the correct Ascendant as assumed, Uranus is the life ruler, which signifies employment in which air, electricity, thought power, and genius are factors, and this coincides with and reinforces the possibility of employment along one or more of the lines indicated by the air sign mentioned above. Mars conjunct Mercury gives an active mentality which would lend itself to such employments.

Mars conjunct the Sun frequently gives executive ability as applied to the supervision of men employees. Jupiter and Venus in the 6th house and Jupiter sextile the Moon in Virgo indicates possible financial success in connection with healing occupations and public health service. Three planets in the 5th house—Mercury, Mars, and the Sun—tend to give work in connection with educational institutions.

Worth-While News

The Flu and Typhus

Agents of Retributive Justice

If you were of an age to remember things in the latter part of 1918, you'll probably never forget the closing months of that year. Schools, theatres, and churches were closed and assemblages were forbidden. Persons you talked to on Friday were dead by the following Monday. The hospitals were jammed. People on the streets wore gauze masks. And the whole world was in a panic greater than that caused by the World War just closed.

For from Sept. 14 to Nov. 10, alone, that year the influenza pandemic killed 82,306 persons in this country. In all the war, from all causes, we had lost only 37,568 on land. More deadly than guns and poison gas was the virus of this strange disease—a disease so strange and mysterious that even today no one knows where it comes from, whether out of the ground, out of the atmosphere or, as some theorists have solemnly suggested, out of the dust of meteors showered on this earth from the great, infinite spaces of the stars.

By the end of 1918, the death list in this country had passed 400,000! Terrible as it was, the war was pale by comparison.

Did the war cause it—the booming guns "cracking" the atmosphere and setting the virus in motion to find lodgment in the bodies of millions undernourished from short rations and below par from war worries? Was it the clouds of poison gas released by the armies?

Will the current war, even if it ends soon, again release this scourge? . . .

In the 17th century the Italians spoke of some diseases as "ex influentia coelesti," or "of heavenly influence." The "influentia" became "influenza" in English and, of course, "flu" in "American." . . .

If this menace is, indeed ever-present in the air, waiting to seize upon debilitated persons, its connection with war becomes apparent. Wars create famines. They deplete the stamina of entire nations. They cause worry and anxiety, which affect the nerves and thus the whole system. They cause mass movements and commingling. Populations so disarranged and so reduced in resistance are easy prey. . . .

It is almost as if influenza were a scourge of providential retribution, "ex influentia coelesti"; for the nation which starves its enemy may find its own population mowed down by the influenza the starving brings on. Fate, in the form of a virus, comes in on the side of the vanquished! Sow the whirlwind of war and we reap the tornado of disease—with influenza heading the list. "Ex coelesti!"—By Magner White in *Los Angeles Times Sunday Magazine.*

Flu is an extraordinary disease, and when it follows a great war it may definitely be said to be a form of retributive destiny. Famine and malnutrition predispose to the Flu. Wars create famines which deplete the stamina of entire nations. They cause worry and anxiety, which undermine the nerves and the whole system. They cause mass movements of population which reduce their resistance and make them easy prey to disease. Famines are very much in evidence in World War II, particularly in portions of Central Europe, and in many cases they are synthetic, the planned product of one or more of the adversaries and not merely an incidental by-product. The nation which starves its enemy may find its own population mowed down by the influenza which the starving brings on. Fate, in the form of a virus, comes in on the side of the vanquished. The civilian population of Europe is getting the worst end of the deal in this respect. However, mankind may ultimately learn the lesson that famine as a weapon of warfare is a two-edged sword which will react upon him who wields it with worse destruction than is visited upon the nation against whom it is used.

The question still remains as to

whether this war will be followed by a huge influenza epidemic as in 1918. Nobody knows, although there have been minor instances of a Flu epidemic already in evidence.

A most interesting question is, What produces Flu? Is it caused by an agitation of the atmosphere through the discharge of high explosives, or is it due to a miasma that comes up from the earth, set into operation by the disturbed psychic condition of the earth's atmosphere? Light is thrown on this question by the book entitled, *The Rosicrucian Philosophy in Questions and Answers,* from which we quote:

"Man is a creator by means of his thoughts, and the evil thoughts, the thoughts of fear and hatred, take form and in the course of centuries they crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiment of fear and hate, and therefore they are also vanquished by the opposite force, courage. As a tuning fork will commence to vibrate when we strike another tuning fork of the same pitch, so also will these microscopic germs. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death-dealing poisonous microbes. If on the other hand, we approach that person in a perfectly fearless attitude, we shall escape the infection, *particularly if we are prompted by love.*"

The above quotation indicates the basic cause of influenza showing that it is the product of wars down through the ages. It also shows the means of escaping it and of being healed of it. Certainly fear and hatred which are so great a product of war, are pretty certain sooner or later to result in epidemics of infectious diseases. Let us hope that the evil forces set into operation by the present war may work themselves out more largely in some other manner than through the agency of influenza bacilli, and it is entirely possible that they may.

The foe whose bite sends typhus fever flaming through its victims is the body louse, that mass killer which, crawling in the wake of nearly all the great armies ever raised, has slaughtered 200,000,000 people in Europe and Asia alone, repeatedly diverted the stream of history, and done more than any other single factor to determine the outcome of wars.

It threatens to play a part in this present war too. Typhus looms as a dark menace over all Eastern and Southeastern Europe in territories harboring a prewar population of 125,000,000 people. . . .

Probably the first recorded typhus epidemic was the Greek plague during the Peloponnesian Wars; since that time under such misnomers as camp fever, ship fever and jail fever, about 150 typhus epidemics have ravaged Europe. During the Thirty Years' War they reduced the population from 30,000,000 to 13,000,000, killing fourteen persons for every one that died in battle. And medical historians never tire of pointing out that it was the typhus-bearing louse, as much as famine and cold, that drove Napoleon from Moscow in 1812.

Viewed through a miscroscope, this Genghis Khan of disease carriers is not impressive. Gray, a flat oval in shape, it sprouts six spindly legs terminating in grappling hooks and a gimlet-sharp beak for boring into human flesh.

A parasite upon man, making its home by preference in the seams of his clothing, the louse gets from him its heat and food. Winter is its happy hunting season; primitive communities, such as the Balkan backwoods where baths are shunned and clothes often sewed on for the duration of cold weather, are its favorite haunts. . . .

Lice alone cannot start an epidemic. In fact, the crowning tragedy of typhus is that it can be controlled by maintaining simple sanitary conditions—by the use of hot water and soap, fresh clothing, uncrowded shelters and, above all, enough nourishment to stiffen the population's general body resistance. War invariably disrupts these conditions, this war more violently than any other, and thereby throws opens the gates to the plague.

World War I supplied the classic modern example of campaigns won and lost by typhus. The first guns had barely been fired when an epidemic flared up among the frozen, starving, louse-infested Serbian troops on the Belgrade front. Prison trains, countermarching regiments, and villagers fleeing from the combat zone gave the louse safe passage throughout the country. By the spring of 1915 there were 2500 cases a day overflowing the military hospitals as well as thousands more who

lay where they fell. Within six months 150,000 Serbian soldiers and 60,000 of their Austrian prisoners perished. Serbia's 400 heroic doctors got typhus to a man, 126 of them dying of it.

Prostrate, Serbia at that point could have resisted the enemy no longer. Yet the Austrians, not daring to risk exposure to the epidemic, refrained from an invasion and confined themselves to brief shelling of Belgrade. For six months typhus literally held the frontier, a delay at a critical stage which may well have tipped the scales in the Allies' favor. . . .

If it breaks loose, if typhus starts spreading death and terror through German-held Europe it will be another war for which the Nazis furnished provocation. Hitler set the stage. Starvation, overcrowding, misery, insufficient medical care—these are the forerunners of typhus, these are the fifth columnists who sap the strength and prepare a population for the dread, doom-bearing lice.—By John Kobler in *Saturday Evening Post.*

Typhus is an even more deadly disease than the Flu, and it is quite characteristically a war disease. It is very interesting to note from the above clipping that World War I supplied classic examples of campaigns won and lost by typhus. Austria did not dare to invade Servia at a critical period due to typhus, and for six months typhus literally held the frontier, which may well have tipped the scales in the Allies' favor. At one point the raging typhus epidemic in Poland dissuaded Hindenburg from transferring his sorely needed troops to the French Front lest they contaminate the rest of the German Army. Medical historians point out that it was the typhus-bearing louse as much as famine and cold that drove Napoleon from Moscow in 1812.

Thus we see that wars are both won and lost by the unseen warrior bacilli brought into existence through man's evil thought creations stimulated by war. War must eventually disappear from the human scene because it is essentially anti-brotherhood in nature, whereas the human race is definitely moving forward toward an era of universal brotherhood. When that Era is reached the by-product of infectious diseases such as the Flu and Typhus will begin to disappear.

NEPTUNE IN LIBRA

(*Continued from page* 409)

tion pictures, radio, etc., linking nations closer together in thought and friendship. There are many, many more wonders to be found, seen, heard, and used, for Neptune in Libra will show forth the virtue of fairness, co-operativeness, and helpfulness in greater measure than we have hitherto experienced.

Already a wave of spiritual awakening is in evidence, brought on by the sufferings and anguish of the protracted war. The Bible is sold and read as never before; even in mercantile advertisements we find quotations from the Scriptures. Humanity will more and more realize that religion alone can give life and binding force to material existence, that spirituality is a practical system of living, namely, works plus faith, altruism, and compassion.

Neptune in Libra may be summed up in this dramatic utterance of Shakespeare:

"This above all: to thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."

And Max Heindel expresses it in this beautiful verse:

"There's but one thing the world has need to know,
There's but one balm for all our human woe:
There's but one way that leads to heaven above—
That way is human sympathy and love."



Question Department

Abuse of Mental Power

Question:

Somewhere in your literature I believe that you state that the misuse of mental powers is the worst crime. I wish you would explain how this can be.

Answer:

The statement is made in our literature in reference to hypnotism and is explained in relation to other evils as follows:

The gourmand may be otherwise exceedingly respectable and a lovable person, practically injuring no one but himself. The immoral person, the common brawl, and gossips are cancers on society, dangerous to all. They can, however, be shunned and thus contact with them may at least be minimized. They may, and sometimes do, repent and reform, but the most insidious of all wrong is that done upon the *mental plane* of *action,* where a man, meaning a hypnotist, under the guise of perfect respectability, often under the cloak of benevolence—can blight the lives of others, bend their *wills* to his own ends, yet seemingly remain irreproachable himself, and even to be looked upon as a friend and benefactor by his victims.

Thus, without danger of detection, he gains his end, whether it be gold or self-aggrandizement. Anyone victimized by a hypnotist ceases to be his own master and loses his ability for independent thought under the spell of the hypnotist's suggestions—which are, in fact, *commands*—because the victim has no choice, but *must* obey. Therefore, the hypnotist gains absolute control of the expression of the creative faculty of thought in his victim, which faculty is a direct expression of the Holy Spirit power of God, which is a sin against the Holy Spirit—the unabsolvable crime which is not forgiven but must be expiated by living in a vehicle in a future life, the efficiency of which is impaired.

This transgression is seldom punished in the same life in which it is committed, but often in a later life finds its expiation in congenital idiocy.

Shouldering Our Responsibility

Question:

I would like some information on the Law of Consequence and how it works. If each individual is responsible for his acts, why is it that some people seem to be able to get away with all sorts of sharp practices, while others, seemingly good, appear to suffer unjustly?

Answer:

The Law of Consequence, or Cause and Effect, is Nature's law of justice. It decrees that whatsoever a man sows, so shall he also reap. Our every act is causative and will bring its inevitable effect just as surely as an object thrown into the air will return to earth. What we are, what we have, all of our good qualities are the result of our work in the past, thence our talents. What we lack in physical, moral, or mental accomplishments is due to the neglect of opportunities in the past or the lack of them; but sometime, somewhere, we shall have other chances and retrieve any and all losses.

As to our obligations to others or their debts to us, the Law of Consequence also takes care of that. What we cannot liquidate in one life holds over to future lives. Death does not cancel our obligations any more than moving from one state to another cancels all obligations contracted before making a change in residence. The Law of Rebirth provides a new environment, life after life

on earth, but during each life, we find our old friends, our old enemies, and contact some portion of our unpaid bills.

The debts to be paid by each individual are determined in the Third Heaven before he comes back to begin another earth life. In making this selection each Ego is assisted by the Recording Angels, who are Great Intelligences in charge of the Law of Adjustment and they see to it that no Ego takes upon itself a greater obligation than it is able to meet. However, some Egos do assume a greater number of obligations to work out in a certain life than others, and consequently that particular life seems harder; but really it is of greater value, because so much is accomplished; and all difficulties overcome strengthen the power of the Spirit. An easy life is really not as profitable as a hard one. However, all lives will become less difficult as man ceases to pile up debts of destiny and gets his old ones settled and out of the way.

When once we understand the Law of Consequence we may look with joy to every affliction as liquidating an old score and bringing the day nearer when we shall have a clean record.

INDIVIDUAL RESPONSIBILITY

Question:

If each individual is the sum of all of his or her past lives and therefore accountable only to him or her self for what he is, how do you account for the fact that children so often inherit the evil characteristics of their parents?

Answer:

We do not attempt to account for children inheriting evil characteristics from their parents for the reason that the statement is not true. Each individual comes to earth life from time to time equipped with a mental and moral nature which is entirely his or her own, taking from the parents only the material needed to build a physical body. However, we are drawn to certain parents by the law of causation and karma. During each life certain destinies must be met and worked out, all of which are connected with people with whom we were associated in past lives. Accordingly we meet these people many times, life after life, in first one relationship and then another, parenthood being one of the closest ties.

THE INVISIBLE HELPER'S WORK

Question:

I am very anxious to become an Invisible Helper at night while my body is resting in sleep. What can I do that will help me to accomplish this?

Answer:

Whenever an earnest aspirant to service closes his eyes with a prayer that he may continue work in the vineyard of the Christ while the body rests in sleep, such a one does automatically accompany the band of Invisible Helpers directed by the Brothers of the Rose Cross on their errands of mercy, and assist in a systematized work of relief, organized by the Brothers; and the most of that work at the present time is done on the battlefields in Europe and in the Pacific; and many times the experiences encountered are far more thrilling than those recorded in printed accounts of such encounters.

INITIATION IN WESTERN WISDOM SCHOOL

Question:

When a person takes one of the Initiations of the Rosicrucian school, does he do so by the aid of the Teacher, and is the Teacher seen clairvoyantly or physically?

Answer:

Initiation in the Western Wisdom School is always taken under the direction of a Teacher. Initiation is stated by Max Heindel to be a wide-awake experience in which the everyday consciousness is retained. However, the experiences of Initiation are all on the inner planes. The Teacher who is to supervise the process may appear either in a physical vehicle or in one of his higher vestures if he so desires.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life.* We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

Conquering Arthritis via Emotional Control

By LILLIAN R. CARQUE, SC. D.

Affiliated with the Dietary Research Laboratories, Los Angeles, Calif.

POPULAR opinion as to rational nutrition, assigns man's cell lives and behavior to blind, non-intelligent, mechanical physiological processes. Yet the fact remains that man is essentially a spiritual being, a living spirit. He is not just physical matter, mechanistic force, and the automatic result of digestive organs, food combination, and physical breeding.

Indeed, biochemistry confirms that certain mental states, sentiments, emotions, passions, and appetites have an important bearing upon the consumption, assimilation, and distribution of specific chemical elements. When a particular will, impulse, or emotion is stronger than some other, a particular chemical element is selected in greater proportion than another chemical element. Man is in himself a universe, and the cells of his body are intelligent entities which feel his mental processes and will impulses in terms of instinctual wants.

Succinctly, we attract to our cell lives only those elements or forces in foods *which are identical in quality and character to our thoughts and emotions,* i.e.. which revolve at the same rate of speed, vibration, or motion as that of our own cell world. Otherwise nutrients are refused by the tissues, for there is no magnetic attraction. Cell selectivity of nutrients from the blood is not a blind, mechanical process, but one based on MORAL needs. The cells pick from the blood only those nutrients which feed and sustain our mental, moral, emotional, and will impulses, and thus preserve our spiritual and psychic identity.

A sudden burst of passion, rage, anger, or fear—vibrating in their respective octaves or wave-lengths—can easily alter cell vibration and thereby create an uncongenial magnetic field, causing cells (in harmony with the law of interior vibration) to refuse, momentarily at least, the very nutrients they may be hungering for; permanently if these moods persist, for they then become subconscious or unconscious acts.

The average nutritionist does not generally attribute the quality of mind and life to the mineral kingdom; but modern science is rapidly moving forward to this point of view. Some of the more daring of scientific minds have expressed the opinion that the desire and will, emotions and feelings, aware-

ness or consciousness of the mineral atoms, differ only in degree from those of men.

Calcium, for example, enjoys the qualities of strength and durability. Without an adequate amount of lime, firm and healthy bones cannot be built. Calcium, combined with magnesium, phosphorus, and silicon, make up more than half of the bony structure of the body and impart textile strength to all the tissues. Indeed it is calcium that gives solidity and power of locomotion to the body. But in excess it causes arthritis.

Biochemical researches reveal that strong will power and hard steady work usually go hand in hand with great calcium consumption and large bones. People in whom will power is lacking have soft tissue construction. Thus fearlessness is a calcium characteristic; lack of will power and vitality characterize the calcium deficient man. Calcium-carrying foods develop the volitive area of the brain and increase motor nerve impulsion, especially the bone impulse.

This is in harmony with biochemical findings which indicate excessive cell selectivity of calcium from the blood in the presence of hard-hearted, unyielding natures. Vindictiveness, the desire for vengeance, slowness to forgive, an unmerciful attitude of mind that is stubborn to the point of bull-headedness that refuses to let go, give rise to cell absorption from the blood of too much calcium. In the pure type of calcium temperament, there is an inability to understand human beings and their failings.

It is not calcium excess alone that permits hardening, calcification, and ossification somewhere in the body; it is also and emphatically a lack of sodium salts in the organism. Sodium serves to render more soluble the lime and magnesium salts in our food, and to keep them in a liquid state in the blood for perfect assimilation. Lime and magnesium, if not kept fluidic by sodium, are soon deposited in various parts of the body.

Neutralizer or antagonist and solvent of acid waste poisons, sodium may be termed the balancing salt, the restorer of equilibrium within the organism. That is why there is greater cell selectivity of sodium salts from the blood in the presence of mental harmony or equanimity, spiritual serenity, and emotional stability. Biochemistry again proves that erratic mental states that produce depression, irritability, gloom, and quarreling, that are vindictive, unsympathetic, uncharitable, indifferent, and display an aversion to people and disinclination for social activity, are definitely antagonistic to the adequate absorption, assimilation, and proper appropriation of sodium salts, their affinities and compounds.

Fluoride of lime is the rubbery element that provides the natural elasticity needed in the body structures to prevent fractures; it is the creator of elasticity in flesh fibers and blood vessels, giving them the ability to expand and contract. Under the normal influence of fluorine, calcium cannot decay, ulcerate, calcify, infiltrate, crumble, generate pus, indurate, or harden, nor increase excessively in any of the bone structures.

Mental elasticity is the psychic attribute that insures the proper appropriation and assimilation of flourine. Thoughts, too, must be ELASTIC, capable of yielding, namely, expanding and contracting. Thus an unsympathetic, uncharitable, and unyielding disposition does not set up the necessary psychic rate of vibration or brain pulsation that insures adequate cell selectivity of the blood for fluorine.

Sulphur, too, has a chemical affinity for calcium. Sulphur is the uproarious, agitative, explosive, and convulsive element in Nature—angry, active, smoky, corrosive, pungent, and volcanic. Hence

(*Continued on page* 429)



Patients' Letters

THE ROSE CROSS HEALING SERVICE

• •

Is held in the Pro-Ecclesia on the following dates:

August ..... 2— 8—14—22—29
September ... 4—11—18—25
October ..... 2— 8—15—23—29

* * *

We may not all be privileged to be there in the body, but all can join us in spirit. No matter where on earth you live, go into the silence when *your* clock is half-past six in the evening. Fix your thoughts upon the White Rose which forms the center of a circle of seven Red Roses, hung upon a cross of pure white. That is the symbol of the immaculate purity of the Invisible Helper, your ideal, your inspiration. This Cross has a radiant, five-pointed Star of Gold, symbolic of the golden aura acquired by *Service*; and the background of Blue represents the field in which we have to work.

Register each time your aspiration to become a self-conscious channel for the beneficent works of our Elder Brothers in the Service of humanity.

And last, but not least, resolve each time to live the life of a *Visible Helper*, for that is the most efficient means of attaining to the higher and greater sphere of usefulness.

We append some letters from people who have been helped:

Minnesota, May 1944.

To Rosicrucian Fellowship
Dear Friends:

Am so thankful I was moved to write you for help, for I am truly better.

The condition of years' standing is slowly but surely being routed and I feel so much better.

Am enclosing an offering to the work you are doing and sincerely hope others get such relief as myself.

Sincerely,
—*B.M.*

* * *

California, May 1944.

Dear Rosicrucian Helpers:

Your helpful and inspiring letter received and I thank you for your continual help.

It is remarkable how you understand and advise so appropriately for the spiritual needs of your patients without the benefit of personal contact.

We both read your letters many times, and endeavor to assimilate and practice the truth in them. This is my weekly letter to you, and I am deeply appreciative for your continued help and prayers.

Sincerely yours,
—*A.P.T.*

* * *

Oklahoma, May 1944.

Dear Friends:

I've felt as though another miracle had happened, that I had to tell you about.

I've been on the Healing List for so long and my problems at home were so many I almost despaired of any change. I couldn't even have the food or rest I should have had because I didn't have the money for it. Yet despite it all I finally went to the doctor for a checkup and bolstered my courage for the worst of news.

But to my amazement my lungs are now clear. *No abscesses, and no T.B.* though I knew I had both. . . . I still feel as though I'll wake up to find it a dream. To think of this happening in spite of all the troubles I've had!

May God bless all of you.

Sincerely,
—*Mrs. W.E.S.*

Children's Department

How the Burro Got His Ears and His Voice

By S. B. McIntyre

IT was Sunday, and the clear blue sky above the Arizona desert had begun to take on its usual eventide rainbow hues, as the sun sank nearer the horizon beyond the Tucson Mountain to the west.

Five-year-old Billy Pierce, recovering from an illness, had been wrapped in a blanket and carried to the front porch of his bungalow home. Here he rested happily in his father's arms, and gazed about him at scenes that he had not been able to view for some time—the gay flowers in his mother's garden; the freshly cut green lawn, the lovely hues of the changing sky, and the far-off mountains to the north.

Soon he said, "Daddy, do you know a new story?"

"I'm afraid not, Billy," answered his daddy. "Seems to me I've told you every story I have ever heard."

Just then Billy's burro, Sally, in the corral back of the bungalow, began to call.

The peculiar sound so loud on the quiet evening air startled Daddy Pierce. Then he laughed softly and said, "There's your Arizona nightingale singing for her supper, Billy."

"Aw, Daddy, that's no nightingale. A nightingale's a bird! That was just my burro calling. Why did you call her an Arizona nightingale?"

"Cowboys out on the range call burros that to make fun of their unmelodious voices. Nightingales sing night and day. Burros call night and day, too. But we have no nightingales in Arizona so far as I've heard, and we do have many burros. So the cowboys think it's funny to call them our nightingales, because the burro's voice is so dreadful sounding when compared with the sweet song of a nightingale. Anyhow, Sally called just in time to remind me of a story that I haven't thought of in years. My granddad used to tell it to me when I was a little chap like you."

"Is it a true story, Daddy?"

"No, son. It's a story told to call our attention to the fact that even animal mothers protect and train their little ones, so that they may know how best to care for themselves when they are grown, and go out in the world to shift for themselves. And it also points out to us how in our evolutionary advancement, we perhaps began to develop better physical organs for our greater service, as well as voices so that we could give expression to our feelings and the thoughts we think. My granddad told me the name of the story is, 'How the Burro Got His Ears and His Voice.'"

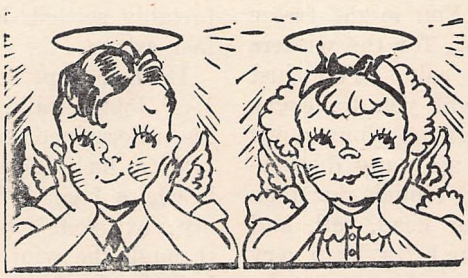
Billy laughed softly and snuggled down in his father's arms before he said, "Sounds funny, Daddy! Please tell it to me."

"This story is of the long-ago time, and is about a mother burro and her son Jacky. The mother's name was Mrs. Jenny. She belonged to a prospector who early one spring morning put a pack saddle on her back, loaded it with picks, shovels, dried beans, flour, and like supplies, and drove her up to his mine in the Catalina Mountains over

there to the north. Here the prospector expected to keep Mrs. Jenny busy working for him all through the summer.

But Mrs. Jenny had a different plan for herself. She didn't like to work, and so she had set her heart on a nice long vacation in the cool shade of the trees on the mountain, where the grass grew rich and tender, and the mountain streams rushed cold and refreshing down to the desert below.

One night when her master thought Mrs. Jenny had begun to like her new home so much that she would be glad to stay there without restraint, he neglected to bell and hobble her as he usually did. Mrs. Jenny had been watching for this freedom to be given her, and before morning she was miles away in the deep forest, where she felt sure that she would never be discovered. Here she made a home for herself in an old, abandoned, miner's shack, and here her son Jacky was born.



All went well with the little fellow and his mamma until Jacky was four months old. Then Mrs. Jenny began to worry over the fact that Jacky was much too young to stand the severe cold of the winter that was fast coming on.

So she began to hurry his education along lines that would mean self-protection for him on the way down the mountain to her relatives on the desert, where she firmly decided that he should go for the winter. She guided him to places where the grass would be tenderest for his growing teeth, and to streams where the water would be cleanest and freshest for him to drink.

Along with the rest of his education, Mrs. Jenny impressed upon Jacky the value of listening, so that he would be able to detect sounds that would warn him of danger. And while his continual pointing and turning of his ears this way and that as he listened for warning sounds, caused Jacky's ears to grow much longer than burros' ears usually were, yet Mrs. Jenny did not mind that. She decided it was better for him to have long ears even if they were not very beautiful, than prettier short ears that could not catch distant sounds as well as Jacky's now could.

One cold morning when Mrs. Jenny saw Jacky shiver, as he snuggled close to her side, she decided that it was fully time that he should be on his way to where it would be much warmer for him.

So she said to him in her silent way of talking, "Jacky, it will be nice and warm down on the desert where your grandma lives, and I have decided that you must go and pay her a nice long visit."

"That'll be super!" said Jacky in words that he had not yet learned how to make audible. "We'll have a grand time down there in the nice warm sunshine—won't we?"

"But I can't go with you," said his mamma. "My master'll be home by this time. He'll be watching for me. And after the long spell of freedom I've had, the thought of returning to a life of hard work doesn't appeal to me at all."

"But I don't want to go all by myself," grumbled Jacky.

"It'll be a long, hard trip for you, I know, dear," Mother Jenny sympathized with him. "But you're a big boy now, and I feel sure that with all the knowledge you have gained from me, you'll be able to make it with great credit to me and to yourself, too."

Jacky sighed. "Do I have to go right away?" he pleaded.

"I believe you should, dear. But we'll enjoy ourselves and not worry about it today. Then tomorrow morning we'll get ourselves a nice breakfast,

and when the warm sun has driven the chill out of the air, I feel sure you'll be thinking it'll be a good thing to get away from here, if tonight is as cold as it was last night. The nights will grow warmer the farther down the mountain you go. And once you get through the pass where Mr. John, the hermit, lives you'll be quite safe."

Jacky shuddered. "If Mr. John catches me, will he eat me?"

"Not unless he's awfully, *awfully* hungry," answered his mamma. "But you must watch out that no wild animals catch you as you go down the trail. You'd be a nice, tender morsel for them now, but by the time you are a year old you'll be so tough that no animal will try to eat you."

"Maybe I better stay here till I'm a year old," fearfully asserted Jacky.

"Oh, no indeed! You might freeze to death before spring, for the winters here are dreadfully cold. You just listen as I have taught you to, every step of the way as you go along down the trail, and if you hear any disturbing sounds, you just crouch down on the ground, tuck your head, tail, and black hoofs under your belly, keep very still, and with your gray coat maybe you'll be mistaken for a rock."

Shortly after sunrise the following morning, Mrs. Jenny aroused Jacky from his slumber, hovered around him till he'd eaten a good breakfast, then she led him to a plainly marked trail on the mountain side, rubbed noses with him and hurried him off.

Jacky traveled and traveled all day long, and as night came on he crouched down close to a tree. Here he shivered with fear that some big wild animal would discover he was not a rock, in spite of the fact that he did as his mamma had told him and tried to appear like one.

Toward evening of the next day Jacky came within sight of Mr. John's house. It was built close to the trail in a narrow pass in the mountain, just as Jacky's mamma had told him it was, and Jacky could plainly see a man near the house who looked like the hermit that Mrs. Jenny had described, for he wore an old straw hat and had a long gray beard. Just now he was bending over some wood he was sawing.

Jacky felt his heart almost stop beating with fear when he saw the old man, for Mrs. Jenny had said that Mr. John would surely be his master and make him work hard, if Jacky was not able to get past his house without being captured.

"Maybe if I lie down and rest a while," decided Jacky in his effort to quiet his fears, "Mr. John will finish sawing his wood and go into the house. Then I can easily slip by without his seeing me."

But Jacky was tired, the day was warm, and he had no sooner comfortably settled himself than he fell fast asleep.

He had slept but a little while when Mr. John—walking noiselessly by in his moccasined feet—discovered him.

"Ha, ha!" gloated Mr. John. "Here is where I get a fine burden bearer for my next year's work! I'll corral him through the winter, feed him well, and he'll be in fine condition for my service by spring. Get up, Jacky, and come home with me!"

Startled from his slumber, Jacky could not bring himself to open his eyes and verify his fear, that the voice he heard belonged to Mr. John.

"Get up, I say!" shouted the voice.

Immediately Jacky felt a heavy whack on his back—something he had never felt before—and he was too frightened to move.

"I'll make you get up!" said Mr. John. He went to Jacky's head, caught hold of his ears, and tugged until he saw the ears stretch toward him more than a half foot in length. In his astonishment as such an unusual sight, Mr. John let go of Jacky's ears.

Instantly Jacky scrambled to his feet and raced off down the mountain trail as fast as his legs would carry

him. When he had reached what he considered a safe distance, Jacky glanced back over his shoulder and saw Mr. John standing where he had left him. His old straw hat was over one ear, and he was evidently still so astonished at the sight of such long ears on such a little animal that he could not move.

Jacky was so overjoyed to find himself now safely away from Mr. John, that his heart could not hold all his emotion. It forced his mouth open to let some of the joy out, and to Jacky's surprise, "He-he-hee-e!" came out of his throat.

Alarmed at the sound—for he had never heard its like before—Jacky gasped, and "Haw-aw-aw!" came from where the "Hee-hee!" had come.

For a moment Jacky was too frightened to move. Then as he trotted off down the trail to put yet greater distance between himself and Mr. John, he decided, "Aw, that's nothing to be alarmed about. Those sounds were right within myself! Power to make those sounds must be inside all my folks, but none of us has ever found it out before. Now it's up to me to perfect those sounds, so that when I get down to Grandma's place, I can teach her and all her family how to make them, too. Then we'll be able to call to each other no matter how far one of us may be from the other. That'll be so friendly and happifying."

So the rest of the way down the mountain, Jacky practiced and practiced his new-found accomplishment until by the time he had reached the corral where his grandma and some of his other relatives were, it seemed the easiest thing in the world for him to express his joy at finding them by, "Hee—Haw!" the only language he had yet learned.

Grandma Burro trotted swiftly up to rub noses with him. "Jacky! Darling! How glad I am to see you!" she told him in her quiet way. "But your ears! Your voice! Most, most wonderful in one of us! You must have done marvelous work to have deserved to be given such astonishing things."

"I haven't done a thing marvelous at all, Grandma," answered Jacky. "I've just brought out what is in my own self. And there's nothing astonishing about those things either, Grandma. For what's in me is in every one of us. All it needs is bringing out. You're heard it said that 'What we don't use, we lose?' "

"Often, dearie!"

"Well, I've decided there's another saying just as true as that one. 'What we don't develop in our own selves we never can use!' Now tomorrow after I'm rested I'm going to tell every one of you who wants to know, just how I got my long ears and my voice!"

Jacky kept his word. The next day he gathered all his relatives about him, and began to tell them just how he had developed his ears and his voice. His relatives told their children and their friends.

Soon all burros everywhere were following Jacky's advice and practicing self-development. And it is plainly evident that they have kept up that practice ever since, for today all burros have long ears and voices.

THE DIVINE SPARK

(*Continued from page* 402)

had planned to kill Jim, and some one else had done it before he had the opportunity. He was glad now that he had not done it, for all feeing of revenge was gone, thanks to Philo, and he breathed a purer atmosphere of freedom than he had ever known.

Two days later he sailed for a foreign port to begin life anew. But the memory of Philo and his teaching remained with him to brighten and cheer, even as the lovely colors of the forest had done on that last day when they walked down the road together.

Echoes from Mt. Ecclesia

SUNDAY, July 23rd, our Chapel (Pro-Ecclesia) was specially decorated in loving commemoration of the anniversary of Max Heindel's birth. Señorita Ester Canelis from Central America generously provided lovely bouquets of white asters and baby-breath for the Chapel, and white dahlias for the Temple. A basket of pink and yellow cactus dahlias came from Mrs. Heindel's own flower garden, and added their beauty to the Chapel's decorations.

Mr. David Brown delivered the Sunday evening address, titled "Reunion With God," and included a sincere tribute to the beloved founder of the Rosicrucian Fellowship. He reviewed some of the qualities of the Leo-born person, the Royal sign of the zodiac, which in Max Heindel certainly were exemplified—a noble, aspiring nature, a lofty character, a good leader, and a true friend. Mr. Brown ended his tribute with the plea that with the help of our Divine Father we should press onward and upward in this Work until there is not one square foot on this terrestrial sphere on which the Rosicrucian teachings (Esoteric Christianity) have not been promulgated, and that we may continue to hallow Max Heindel's memory and these grounds by living our lives day by day so that the world will be made a better place in which to live.

It has been our custom for years to include in each issue of the Rosicrucian Magazine some portion of Max Heindel's writings, and since this page is being devoted to the memory of his life and work, we should like to add a few of his remarks concerning our work in the world. In his *Letters to Students* Max Heindel stated specifically that it is our duty to pass on the fruits of our study in an endeavor to benefit the world. We quote:

"The value of any particular teaching depends upon its power to make men better *here and now;* to make them kind and considerate at home, conscientious in business, loyal to friends, forgiving to enemies; and any teaching which is easily applied, and will accomplish such results, needs no further recommendation. . . .

"If you want to really work in God's vineyard—the world—don't isolate yourself. Abstract study may be good part of the time, but go out into the world; win the confidence of people in church, club, or shop. If you set a good example, they will inquire the secret, and you will be privileged to give them the greatest teaching ever known: *The Secret of Soul Growth.* You may talk to them something like this:

" 'Every night when I have gone to bed I review the happenings of the day in reverse order. I try to judge myself impartially. I blame where blame is due, repent, and resolve to reform. I praise myself, if praise is merited, and determine to do better next day. I fail often to keep my good resolutions, *but I keep on trying,* and little by little I succeed.'

"It may be well to explain that by reviewing events in reverse order they are more firmly implanted in the memory, but further elucidation should be avoided until you are certain your friend is seeking a solution to the problems of life. This is discriminative propaganda."

This, said Max Heindel, will produce most beneficial results from the day it is applied, and will affect future lives also, regardless of whether the man who practices it ever learns more of our teachings.

Rosicrucian News Bureau

THE July-August Bulletin of Rochester Center has, as usual, fine material for meditation for all Rosicrucian students everywhere. Trusting that others will find it likewise inspiring and uplifting, we quote the following excerpt from a discussion on the most important work of the Rosicrucian Fellowship:

"From the Fellowship Temple Service—'by massing our spiritual aspirations we may light and keep ablaze the beacon light of true spiritual *fellowship* which is *the only panacea* for the world's woe.'

"The Rosicrucian Fellowship consists then not merely of an organization which we can see on the physical plane, of Headquarters, students, probationers, and various local Centers throughout the world, but rather the real Rosicrucian Fellowship is that true spiritual panacea which has been built by the faithful ones of the past years and which is our golden opportunity of the present to light and keep ablaze.

"This brings us to the real answer to the original question: The most important work of the Rosicrucian Fellowship is the preparation of students for admission to the band of spiritual workers known as the Invisible Helpers; and for those who have been admitted as Helpers to continue to serve this noble cause, day and night, whether doing it consciously or unconsciously.

"If we meditate carefully on these words we must agree this should be our chief concern. The world today needs this spiritual help as never before. Sorrow, sickness, and sudden death caused by war call for all possible assistance on the inner planes, and those who have been shown this Way of Service must be ever ready to answer a call for help.

"To be a faithful Invisible Helper is the greatest privilege a Rosicrucian student can aspire to. This far transcends the knowledge of the philosophy, or the laws of astrology, yes, even of the attainment of firsthand knowledge and Initiation.

"Let us therefore continue to make our Center a meeting place where we can mass the coals of our spiritual aspirations and so keep ablaze the light of true spiritual Fellowship. In that way we can best serve the Elder Brothers of the Rosicrucian Order and so fulfill the destiny intended for us."

TAMPA, FLORIDA

Mrs. E. M. Holder, having for years given of her time and help to others, writes: "It seems that everyone who wants to take up the studies is so busy, and no number seem to be able to come at the same time, so I help them as they need help. In that way they are studying whenever they get the time. I hope that things will change so that we can have a nice group again."

May the Father richly bless and multiply your efforts, dear friend, toward His own inscrutable purposes.

From a friend comes this announcement, which might prove of genuine benefit to Rosicrucian Centers or to students intending to form a Study Group or Center:

"I have some fixtures that could be used in a Center room. I am going to move to a smaller place and will not have the storage room, so I am writing to you for assistance in trying to dispose of these articles. Probably you know of a Center who could use them. *Anyone can have them by paying the express and crating charges if sent to another city.*"

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The Rosicrucian Fellowship
World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

Following are the items listed:

A large box-like frame to hold the Rose Cross, 40 inches wide, 46½ inches long and 5 inches deep. It is made out of extra heavy cardboard pasted to material similar to gunnysack (or burlap) and is painted a light blue. The cross inside is made of wood and painted white, and measures 16½ inches wide and 22½ inches long. It is complete with seven red roses and one white rose. It is wired with Christmas tree bulbs which are concealed behind the roses. When lighted it is very beautiful.

A Bulletin Board made out of extra heavy cardboard-like paper with a small wood border. This is 53 inches long and 23¾ inches wide.

A blackboard stand. My husband made that because there was no place to hang a regular blackboard. For a blackboard he painted a slab of wood with special black paint. This stand measures 68 inches high, with a shelf 32¾ inches long.

A pulpit, which measures 43 inches high, 30 by 15¾ inches wide.

A varnished folding screen and one dozen varnished straight-back chairs.

Please let me know if anyone can use these things, otherwise I will have to dispose of them some other way, as no one other than a Rosicrucian Center can use them. I plan to be moved by September 1, 1944.

Hoping to hear from you soon—Yours in fellowship,

Mrs. Helene Lux,
2911 North 19th St.
Milwaukee 6, Wisconsin."

If you are interested in obtaining these articles, by paying only the packing and express charges to your city, please communicate with Mrs. Helene Lux personally, at the above address.

KANSAS CITY, MISSOURI

Request was made by Miss Jeanette Mullineaux, secretary of this Center, for names of Rosicrucian students in

the vicinity of Kansas City. While no specific details were given, it was stated that a special effort is to be made to interest students in the activities of the Center. With the increasing auric intensity of the Christ vibrations from now until Christmas, we urge our Centers and Study Groups to work with the inflowing tide of this tremendous spiritual force.

CONQUERING ARTHRITIS

(*Continued from page* 420)

it is quickly burned up and readily exhausted in the presence of emotional irritability, of tendency to hysterical outbursts, of spit-fire impulsiveness, volcanic outgushes of emotion, of extreme impatience and touchiness.

Phosphorus, likewise, is a fiery element enjoying fusion or intermarriage with calcium. An idealistic, altruistic, and religious nature and an intellectual brain favor adequate attraction and appropriation of phosphorus from foods and blood. Phosphorus is the essential and indispensable medium through which the higher intellectual forces and primary nervous energies can manifest. Stimulating as it does the brain cells in the top of the head, the cerebrum, obviously phosphorus enjoys cell selectivity when the mind is vibrating at its highest point.

The luminosity of the higher cerebral centers via phosphorus is the spirit's medium of expression. Corrective dietary measures and supplemental nutritional adjuvants will be properly appropriated and attracted to the cell in the presence of emotional stability. Let us therefore permit the light and heat of the Cosmic Love vibration to flood our being more fully. Let us allow it to ignite every cell and drop of blood with its phosphorescence. Thus the Fire of Divine Love will gleam forth resplendently as a shining star out of the mental darkness of ignorance and intolerance, giving light to many a

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rough and cluttered path on our journey through life. Then no longer will calcium remain the provocative isolationist—the unabsorbed and malassimilated stepchild, which is the basic cause of arthritis. Thus we may be free of this scourge.

ASTROLOGICAL READING

(*Continued from page* 411)

choose which she will follow. These two paths are those of art and medicine. Venus in Libra will give her a love of music, art, sculpture, etc. She will like to work with the public, signified by the Moon, and she has a great desire to travel, as indicated by Uranus in the 9th house, in the sign of Aries, the pioneer. The sextile of Uranus to Jupiter in the sign of Gemini will lead her to travel far and wide. She will do much traveling by air, which is ruled by Uranus.

Having the Moon square to both Mars and the Sun shows that she should be careful in choosing her marriage partner, and she should not make a hasty marriage.

The Moon is in the 7th house, and this means that Marilyn will have success in her contacts with the public if she will follow the path of the higher life and work with the trines and sextiles instead of the square to Mars and the Sun. She will have an opportunity for much advancement in life and will gain honors and success if she will live up to the highest within her.

She has four planets going through the sign of Sagittarius by progression at this time. This means that she is now being groomed for her future work, and that now is the time to choose the path she will follow. She should choose wisely and well for she will need training to reach "the top" by either path. Now is an important period, for her mind is pliable, quick to respond, and has not become set in grooves, a tendency to which is given by fixed signs on all the angles.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even at late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery Temples. But it was necessary for the better development of each that they should separate for a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both Science and Art hand and foot. Then came the period of the Renaissance, and Art came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often prostituted in the service of Religion. Last came the wave of modern *Science*, and with iron hand it has subjugated Religion.

It was a detriment to the world when Religion shackled Science. *Ignorance* and *Superstition* caused untold woe, nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that Science is killing Religion, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism and Agnosticism.*

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert a calamity *Religion*, *Science*, and *Art* must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency towards ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding Science as the latter had strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become a co-worker with Religion.

A spiritual Religion, however, cannot blend with a materialistic Science any more than oil can mix with water. Therefore steps were taken to spiritualize Science and make Religion scientific.

Centuries have rolled by since a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

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